

TOGO'S WONDERFUL VICTORY

THE VOICE OF THE NEGRO

AN ILLUSTRATED MONTHLY MAGAZINE

Vol. II

JULY, 1905

No. 7

FEATURES

OUR MONTHLY REVIEW

THE KIND OF OPPORTUNITIES THERE ARE IN
THE NORTH FOR SOUTHERN
NEGRO WOMEN

By FRANCES A. KELLOR

THE DAWN AT ANTIOCH

By J. E. KWEGYIR-AGGREY

COLORED BUSINESS MEN OF JACKSONVILLE

By W. I. LEWIS

THE WELDING OF THE LINK

By GARDNER GOLDSBY

IN THE SANCTUM

BOOK REVIEWS

ADDRESS ALL COMMUNICATIONS TO

THE VOICE OF THE NEGRO, ATLANTA, GA.

Published by HERTEL, JENKINS & Co., formerly J. L. NICHOLS & Co.

Entered as second-class matter February 6, 1904, at the Post Office at Atlanta, Ga.,
under Act of Congress of March 3, 1879

RELIGION

(COPYRIGHTED BY HERTEL JENKINS & CO.)

COLLEGE COMMENCEMENTS

Fla
201.40
L677

"LA CREOLE" HAIR RESTORER

Much of the physical beauty of man or woman is dependent on the hair. Keep this "crowning glory" in best condition with "La Creole" Hair Restorer, the preparation used by famous Creole beauties. It **makes the hair lie straight and smooth** for a long time, cures dandruff, prevents falling hair and restores original color to gray hair.

Unexcelled for Purpose

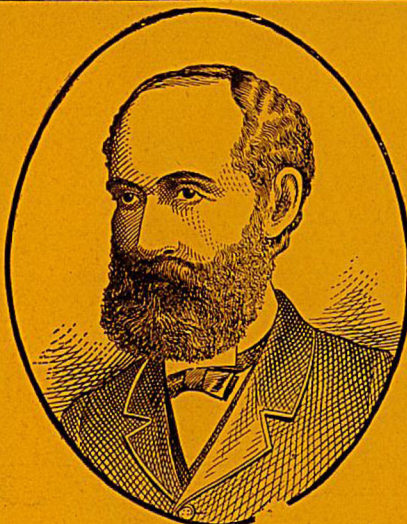
Mrs. Melissa Dancy, of 281 Orleans street, Memphis, Tenn., is one of the most prominent women in the colored society of this city, in both a social and religious way; Mrs. Dancy has been using our "La Creole" Hair Restorer for many years and takes pleasure in saying:

"Your 'La Creole' Hair Restorer is unexcelled for the purposes for which you recommend it, viz., to keep the hair in a soft and glossy condition and to prevent it from falling out."



MRS. MELISSA DANCY.

MAKES HAIR LIE STRAIGHT



MR. JAMES BACON.

Splendid Hair Dressing

To the old patrons of the Peabody Hotel, Memphis, Tenn., this is a familiar face—that of Mr. James Bacon, who has had entire charge of the dining room in that celebrated hostelry for over twenty-five years, and who, by his courteous manner and polite attention has secured the friendship and respect of every one with whom he comes in contact. Mr. Bacon says:

"Your 'La Creole' Hair Restorer is a splendid dressing for the hair and I have received great benefit from its use."

His address is 98 St. Paul street, Memphis.

"La Creole" Hair Restorer retails at \$1.00 per large bottle. If your dealer cannot supply you, we will send by **prepaid express**, to any station in the United States or Canada—

One bottle for \$1.00; 6 bottles for \$5.00.

Van Vleet-Mansfield Drug Co., Memphis, Tenn.

WHY

WOULD IT PAY YOU TO ADVERTISE AMONG
COLORED PEOPLE

?

Because

- First** This is a class of people that have to buy as well as any other.
- Second** They have the money to buy good stuff, and if yours is good you must impress this fact.
- Third** The day has come when the idea that having a colored trade is injurious to the business, has been dispersed.
- Fourth** The colored people have not been flooded with advertisements, and the quicker you begin the better.

To reach these people you must place your advertisements in the largest circulated colored periodicals

The "Voice" guarantees a larger circulation than any other colored magazine in THE WORLD

Inside with the Editors

THE August number of the VOICE OF THE NEGRO will contain a mass of matter and illustrations which will be of inestimable value to any one who is interested in ethical questions on the race problem, current events and descriptions of travel. There are some pretensions of pompous ignoramuses and cocksure editors that need smashing and we are going to smash them. One or two articles from our contributors are red-hot from the griddle of the soul, and we are sure will interest you. The editors themselves will run amuck among the common-places and shams that mask our social structure, slashing right and left. But the August number will not be all high thermometer literature.

For instance, Professor W. S. SCARBOROUGH will contribute a splendid paper on the subject "IN AND AROUND EDINBOROUGH" which will be delightful, entertaining, informing summer reading. The article will be illustrated.

Mr. NAHUM DANIEL BRASCHER, Editor of the *Cleveland Journal*, one of the liveliest colored weeklies in the country, will contribute a paper on "CLEVELAND—A REPRESENTATIVE AMERICAN CITY." Mr. BRASCHER has done the story of Cleveland in superbly fascinating style and deserves great praise. Beautiful pictures of places of interest in Cleveland, Ohio, will adorn the article as illustrations.

There are some insults to the Negro race in this country that are unspeakable. There are some ethical standards among the white people that are enigmatical. Memphis, Tennessee, is a typical Southern city, and therefore a description of conditions in Memphis will just about describe conditions in the South. In the August number of THE VOICE OF THE NEGRO, Rev. J. H. GRANT, a prominent colored minister of Memphis, takes it upon himself to speak in plain language about the shameless injustices perpetrated against the colored people of that city. He shows how innocent colored people are clubbed by the police, fined by arrogant little recorders, and how, in many ways, the colored people are vexed and sorely tried. Under such circumstances, Mr. GRANT argues that there is no wonder that the Negro race is producing such a harvest of murderers, for the very conditions and injustices serve as a fertilizer for the growing crop of desperadoes. This paper was submitted to three daily papers in Memphis, and in spite of their boast of papers where the people can speak, it was rejected. It is very hard for the plain, unvarnished truth to get a hearing through the Southern press. Mr. GRANT writes under the title "SOME OF THE EVILS WHICH PRODUCE NEGRO CRIMINALS AND MURDERERS AND THE REMEDIES." It would be a splendid thing if clubs of fifty or a hundred men in every city in the country would order in advance fifty copies of this number of the magazine and gratuitously place this clear statement in the hands of the leading white people. From what city can we have the first order for that purpose? We have got to sacrifice something to get before the world with our side of the question, and the quicker we act the better. Mr. GRANT all the way through his article, uses strong language, but the sentiments are not more severe than the truth and facts in the case will warrant.

Next month, there will appear in our magazine a chapter of our serial "THE WELDING OF THE LINK," entitled the "Unfinished Work of the War." This chapter happens to be one of the leading chapters in the story, and will, we believe, attract unusual attention because of the graphic and scholarly fashion in which Mr. GOLDSBY handles all the questions which have vexed America since the days of Reconstruction. The chapter, also, plainly shows what is meant by the title that is given to the whole novel, and we ask our readers to be ready for a rich and surprising treat in the next installment. There is only one other chapter in the story that in any way rivals the chapter to be given next month, and the other marvellous chapter will not be reached until the month after. We might say, nevertheless, that this other chapter is entitled "The Vacant Chair," but that's all we will say now. If you are going away for the month of August, you ought to write for the August number of our Magazine and let us send it to you. You will find it good reading for the warm months.

Agents wanted everywhere.

Address, THE VOICE OF THE NEGRO, Atlanta, Ga.

THE VOICE OF THE NEGRO

Contents for July, 1905

FRONTISPIECE—Full Page Portrait of Mr. Henry A. Rucker.

OUR MONTHLY REVIEW

The Battle of the Sea of Japan

Peace Prospects

Commencement Features: Spelman Seminary

Atlanta University, Virginia Union University, Tuskegee Institute

The Baptist Reunion

Italian Immigration for the South

The Lewis and Clark Exposition

The Awakening of the Quaker City

THE DARK RACES OF THE TWENTIETH CENTURY (Concluded) *By Pauline E. Hopkins*

THE DAWN AT ANTIOCH *By J. E. Kwegyir-Aggrey*

AMERICAN PREJUDICE—ITS CAUSE, EFFECT AND POSSIBILITIES *By Emma F. G. Merritt*

PHANTOMS—Poem *By Azalia E. Martin*

OPPORTUNITIES FOR SOUTHERN NEGRO WOMEN IN NORTHERN
CITIES *By Frances H. Kellor*

COLORLED BUSINESS MEN OF JACKSONVILLE *By W. I. Lewis*

THE RISE AND REIGN OF BOURBON DEMOCRACY *By Joseph Manning*

SERFDOM *By W. E. B. DuBois*

THE WELDING OF THE LINK *By Gardner Goldsby*

HOW COLORED YOUTHS GET THROUGH SCHOOL *By S. F. Collins*

IN THE SANCTUM

WAYSIDE

BOOK REVIEWS

Copyright, 1905, by the Hertel, Jenkins Publishing Co. Entered at the Postoffice at Atlanta, Ga., as second-class matter.

THE FOLDS HOUSE

One of the most up-to-date boarding and lodging houses in the city. Catch West Hunter or Magnolia St. cars and get off at Vine St.

Rates, \$1.00 per Day. Meals, 25c.

Phone 511 West

206 Vine St.

ATLANTA, GA.

\$2.00 for \$1.00

We want 50 more good persons, men or women, to act as agents for the sale of our great Face Bleach. It is used by people in every State of the Union, and sells on sight. On receipt of \$1.00 we will send by express to any address four large bottles. This offer is made simply to get you to start in as agent for us. Address C. H. BROWN TOILET CO., No. 5029 Shields Ave., Chicago, Ill.

PUBLISHER'S ANNOUNCEMENT

J. W. E. BOWEN, J. MAX BARBER,
Editors.

JAMES W. WOODLEE,
Circulation Manager.

TERMS:

Subscription \$1.00 per year

Foreign subscribers should add 36 cents a year for postage.

Any one sending us four new subscriptions at the above rates will receive a magazine free for one year.

We allow our agents liberal commissions on all money received from new subscriptions; they earn large salaries; send 10 cents for agent's outfit.

Send money only by draft, registered letter, or money order. We will not be responsible for loss of currency or stamps unless the letter be registered.

Our advertising rates are very reasonable. Write for them.

Remember that no manuscript will be acknowledged unless accompanied by a return envelope stamped and addressed.

Those who order change of address, must give old as well as new residence.

If you fail to get your Magazine, drop us a card. We are always glad to correct mistakes.

Address

The Voice of The Negro,

68½ East Alabama Street, ATLANTA, GA

SOUTHERN RAILWAY

Great Highway of Trade and Travel
THROUGH THE SOUTHERN STATES

Excellent Service

Quick Time

Convenient Schedules

The Southern Railway is the Great Through Line

:: :: North East, South and West

J. C. BEAM, District Passenger Agent
Kimball House Corner
ATLANTA, GEORGIA

When writing advertisers, please mention this Magazine.

THE SOUTHERN RAILWAY

THE SOUTHERN RAILWAY
IS THE GREAT
ARTERIAL HIGHWAY
OF THE SOUTH
AND THE
BEST METHOD
OF TRAVEL
AND CARRYING
FREIGHTS
AND PASSENGERS
IN THE SOUTH
AND THE
BEST METHOD
OF TRAVEL
AND CARRYING
FREIGHTS
AND PASSENGERS
IN THE SOUTH

SOUTHERN RAILWAY
THE SOUTHERN RAILWAY
IS THE GREAT
ARTERIAL HIGHWAY
OF THE SOUTH
AND THE
BEST METHOD
OF TRAVEL
AND CARRYING
FREIGHTS
AND PASSENGERS
IN THE SOUTH
AND THE
BEST METHOD
OF TRAVEL
AND CARRYING
FREIGHTS
AND PASSENGERS
IN THE SOUTH

Fla.
338,092
L677



MR. HENRY A. RUCKER
Collector of Internal Revenue for the District of Georgia

THE Voice of the Negro

JULY, 1905

VOLUME II

NUMBER 7



OUR MONTHLY REVIEW

Copyright, 1905, by Hertel, Jenkins & Co.

In Memory of June We write the epitaph of June while she is yet dying. Still we risk not our reputation for veracity when we declare that the end is near. The June of this year, like the June of all the yesteryears, must pass away. So do all the glories of this world finally perish. In the catalogue of destiny, in has been decreed that time and materiality shall come to an end, and that stern decree is inexorable. Therefore we sing the praises of this golden month ere it passes. In point of beauty the loveliness of June is comparable only to a smile of heaven. This is the time when the earth is at its utmost beauty and the woods have a charm that transcends all language. Unlike April with its frazzled end of winter, or even May which dispenses cautiously and sparingly of her roses, June fairly abounds in these beauties. She shakes the roses from her dewy hair at morn and at noon she crowns all the hills with flowers. She exhales the wealth of her odors through all the fields

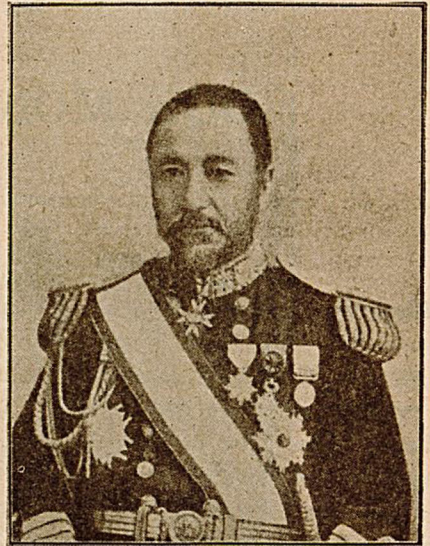
and the air is filled with the subtle, delicate, unspeakably delicious fragrance of the roses and honeysuckles. No wonder the merry-winged bees race with each other to sip the sweet nectar! No wonder the bobolink enraptures with his lyric laughter and the wood-warbler fills all the sylvan interior with melody! A June atmosphere is music itself, and music is love's greatest interpreter. Love, the immemorial mystery of time, suddenly stirs in the heart in the climate of June. For is not June the month of brides as well as Roses? With the transformation of all the earth by nature's mighty alembic into a vast flower garden, there comes a vision to the lover in which he recognizes his beloved. He surrenders to the revelation and, because he loves June, he plucks one of her roses, which he ever afterwards wears on his bosom as a memory. What is richer than the golden shimmer of a field of bearded wheat? Only the June breezes laden with fragrance and the voluptuous smiles of a June sun

could rhyme the green fields into ripened grain. As each flower has its own fragrance, so each season has its own charms. Some may like April with its thrill and throb of new life; some August with its fervent dazzling sun and undulating skyline; some October with its ruddy rubies and majestic storms; but out of the sisterhood of months we have chosen June. We love its reddening glow at dawn when the hills stand hushed in silence. It is then that the drowsy flower buds open their eyes to greet the new day. They make haste to be smiling when the King of Morning appears in his chariot, flinging abroad his effulgent rays to banish the purple fogs and envelop everything in a celestial glory. We love the fragrant clover and the liquid notes of the forest's feathery choir. We love the dewy, dreamy twilights of June and the lullaby of the nestlings. We love the perfumed breath of the night wind as it soothes and lulls one to sleep. And the language of earth has no word with which to describe a June sunset. A draught of such a sunset must have inspired the poet when he burst out in his passionate song:

"I have so loved thee,
But cannot, cannot hold thee;
Fading like a dream,
The shadows fold thee;
Slowly thy perfect beauty fades away—
Good-bye, sweet day!"

The Battle of the Sea of Japan When the spell of silence and mystery that hovered over the Eastern seas last month was finally broken, it was by the guttural growling of Togo's watchdogs at the weary pack of seadogs of Rojestvensky. When the smoke of battle was finally cleared away from that grim tragedy in the Sea of Japan, Russia's mighty Baltic fleet with nearly ten thousand of her crew had gone to join the fated Spanish Armada, the luckless Makaroff and his ill-starred squadron and all of that innumerable host that have hitherto been swallowed up in the capacious maw of the

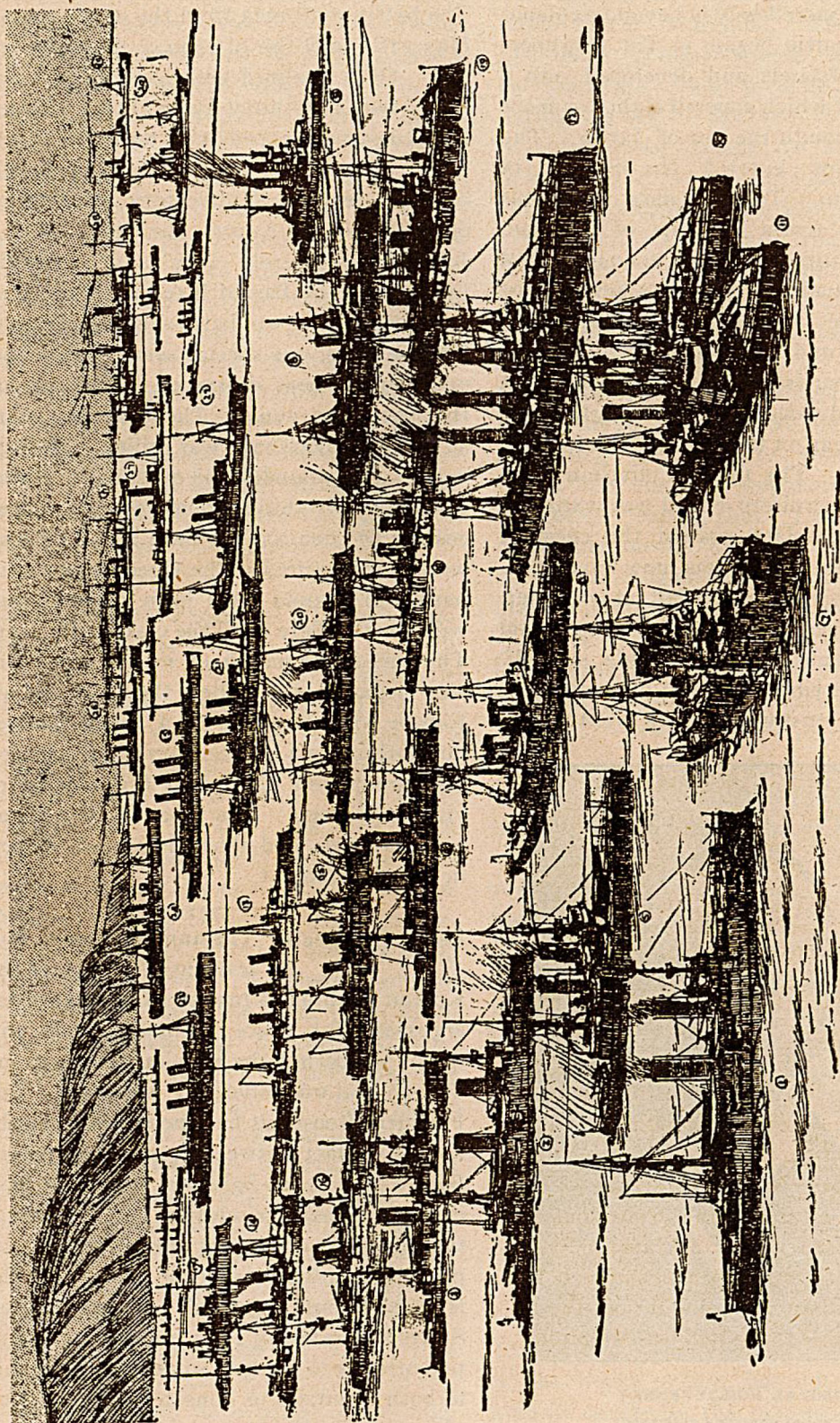
greedy under-world. Japan rides the Eastern seas in matchless triumph. Not since the battle of Trafalgar has a sea-fight of such magnitude been fought and won with such complete success. And in some respects, the two battles were similar. At the opening of the battle of Trafalgar, Nelson signalled to his captains the sentence, "England expects every man to do his duty." At the opening of the battle of the Sea of Japan, Togo signalled, "The destiny of our empire depends upon this action. You are all expected to do your utmost." Both Nelson and Togo attacked the enemy at his most vulnerable points



VICE-ADMIRAL TOGO
Who destroyed and captured almost the entire
Baltic Fleet in the Sea of Japan

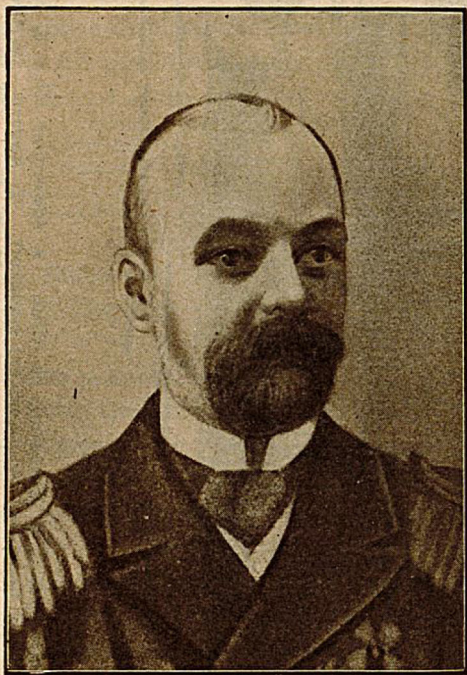
and both of them manouvered and attacked in line. Togo had waited in the Korean Straits with Meshampo as a base and with his big guns staring sulkily towards the east for many weeks. All the while he knew where to locate Rojestvensky by the wireless messages sent from his scout ships which kept in touch with the Baltic fleet. Aside from his Braddock-like methods of advertising his whereabouts, Rojestvensky is to be given credit for handling his cumbersome fleet remarkably well on the route from Russia. How he managed to let Togo

The Mighty Baltic Fleet of Rojestvensky, Destroyed and Captured by Togo



1. Kniaz Suvaroff. 2. Borodino. 3. Orel. 4. Alexander III. 5. Sissoi Veliki. 6. Navarin. 7. Oslabla. 8. Nicolai. 9. Admiral Apraxin.
10. Admiral Semavin. 11. Admiral Ushakoff. 12. Aurora. 13. Oleg. 14. Vladimir Monomach. 15. Dimitri Donskoi. 16. Admiral Nakhimoff.
17. Almaz. 18. Jemtschug. 19. Izumrud. 20. Svetlana. 21. Rion. 22. Dnieper. 23. Don. 24. Perek. 25. Ural. 26. Kuban. 27. Anadyr.
28. Ivtish. 29. Orel (Hospital Ship). 30. Graf Stroganoff (Tank Steamer). 31. Kamschatka (Repair Ship).

whip him so mercilessly is beyond explanation. The battle began in the neighborhood of Tsu Islands and developed into a running fight which covered eighty or more miles up through the Sea of Japan. The Russian ships entered the Straits in double column. Togo at once threw his heavy ships across the line of advance, while Kamimura, who was in command of one of the squadron divisions, seems to have fell upon the Russian rear, having lurked long enough under the cover of the western side of the Tsu Islands to see whether that course was advisable. Togo brought a terrific fire to bear on the flank of the Russian port column. The torpedo division with some of the cruisers edged westward and forced the Russians against the coast of Japan. Rojestvensky was now enveloped, and besides, his whole fleet fell into disorder. Apparently the plans of the Russian admiral were not revealed to any of his subordinates, for the whole fleet fell into confusion when Rojestvensky's flagship went down.



ADMIRAL ROJESTVENSKY
who lies wounded at Sasebo

The battle continued from the afternoon of May 27th until the afternoon of the next day. Of a magnificent fleet of between thirty-two and thirty-five fighting vessels, the Russians escaped with only five ships. The cruiser Almaz and one destroyer, both battered, reached Vladivostock, and three other ships—the Aurora, the Oleg and the Jemtschug—severely torn and battered, limped into the Bay of Manila. The Japanese captured two battleships, two coast defense ships, one special service ship and one torpedo boat destroyer. The rest of the fleet was sunk. The Russian rear-admiral Voelkersham was killed. Rojestvensky was wounded and captured. Nebogatoff and his ship surrendered, and a fleet costing \$70,000,000 has been wiped off the waters or captured. The three ships in the harbor of Manila have been interned and will remain there until the close of the war. The inexorable march of events since the war began has supplied the Czar and all Europe with surprises of a tragic nature, but nothing in a half century has so amazed and bewildered Europe as this wonderful victory of Togo. The Japanese lost three torpedo boats and about five hundred men in the engagement.

Peace Prospects The annihilation of Rojestvensky's fleet in the Korean Straits has proved to be a powerful argument for peace. Russian pride will not as yet permit the Russian people to sue directly and unequivocally for peace. But President Roosevelt has succeeded in establishing contact between Russia and Japan. Soon after the sea-fight Mr. Roosevelt took it upon himself to address notes to these two countries abhorring the horrors of the present conflict, assuring them of the friendship and goodwill of the United States and inviting them to appoint plenipotentiaries to meet in some city agreeable to both countries to consider the question of peace. To the amazement of all Europe,

Mr. Roosevelt succeeded and both powers answered his note favorably. The mission the President undertook to perform was a very delicate mission and the result has made him loom large on the international horizon. Just at this writing, the city in which the peace plenipotentiaries are to meet has not been decided upon, but everybody feels that peace is near at hand. In the peace negotiations Japan will in all likelihood insist on a large indemnity, the abandonment by Russia of all her Manchurian territory, probably the dismantling of Vladivostock, and a limitation to the Russian navy. However, most that can be said along this line outside of mere guess-work is that Japan will demand and Russia must grant the specific objects in support of which Japan appealed to arms.

Commencement Features: Spelman Seminary

Spelman Seminary is, without doubt, the most thoroughly equipped school for colored girls in the world. It stands as a monument to the sublime faith of two noble New England women. At its recent Commencement in May, the rich music rendered by the various choruses and clubs was well worthy any institution of renown. Spelman has not behind it the traditions that Wellesley has behind it, but it is doing almost as good work. Eighteen graduates came out from the school this year; seven from the Professional Teachers' Course, five from the College Preparatory, five from the Academy, and one from Nurse Training. From her department for training teachers, Spelman is sending out a splendid class of young women to help uplift the people, and in her nurse training department many of the girls are learning how to earn a competency without depending on either father, mother, brother or husband. But should the case be such that they are to be connected with a family in any capacity, still they have gained knowledge

and received training that will prove invaluable to the household. The feature of Spelman's Commencement was the able baccalaureate sermon preached to the graduating classes of Spelman Seminary and Atlanta Baptist College by the Rev. H. P. Whidden, D. D., of Dayton, Ohio. Mr. Whidden preached from Phillippians, 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." Mr. Whidden emphasized most strongly the value of high ideals to a struggling people. He vehemently rebuked the cunning opportunism of the present day, saying that "Life ought to be more than meat. The boy or girl ought not to be taught so much about how to make a living as how to make a life." Mr. Whidden's sermon was filled with hope and lofty inspiration and ought to be remembered and treasured by all who heard it.

Atlanta University

Few institutions in the country are doing a nobler and more thoroughly efficient work of philanthropy than Atlanta University. This school is one of the oldest of the institutions for the education of colored people in the South, and the management is to be commended for the firm stand they have always taken on the question of the kind of education needed for colored people. Atlanta University has maintained from the very outset that any race to amount to anything in the long run, must of necessity cherish high ideals. In answer to the question of industrial efficiency and the science of mere money-making, Atlanta University has said of the colored student, "Let him first be a man." The school has made a name for itself as the one institution for black boys and girls in the heart of the South which has not been swept from its course by the phantasy of Negro



Atlanta University Students in Shakespeare's "Merchant of Venice"

industrial supremacy. It believes in practical education, but it believes that practical education is that kind of an education that introduces a man to mankind and helps him to know intimately his own soul. President Horace Bumstead brought out this fact very boldly in an eloquent baccalaureate sermon to the graduating classes of this year. He preached from the text: "Keep thy heart with all diligence, for out of it are the issues of life." The most prominent feature of the school is the sociological investigations it is making among the Negro race. Professor W. E. B. DuBois, the most eminent Negro sociologist in the world, is at the head of the department of sociology for the University. For the last ten years, one day during Commencement week has been given to distinguished economists, sociologists and educators for a

conference on some phase of the Negro problem. The Atlanta University has made the following studies in the last ten years: 1896, Mortality; 1897, The Family; 1898, Social Betterment; 1899, Business; 1900, College-bred Negroes; 1901, Common Schools; 1902, The Artisan; 1903, The Church; 1904, Crime; 1905, Methods and Results. For the next ten years it has laid out this program: 1906, Physique; 1907, The Family; 1908, Organization; 1909, Economic Development; 1910, Economic Development; 1911, Education; 1912, Political Power; 1913, The Church; 1914, Crime; 1915, Methods and Results. In the report this year on Methods and Results, a committee consisting of three members: Walter F. Wilcox of Cornell University, L. H. Hershaw of the District of Columbia and Dr. DuBois, the following

summary of the work for the last ten years was given :

The Tenth Atlanta Conference for the study of Negro problems believes that the results of ten years' study of these social questions have justified the meetings and the methods of study employed.

We believe that there has grown in the last ten years a larger scientific spirit in dealing with the Negro problems and a demand for veritable knowledge rather than mere opinion, as a basis for sound judgment and philanthropic effort.

The investigations of the last ten years seem on the whole to indicate :

(a) A progressive differentiation of the Negro race into social and economic classes.

(b) A slow recognition that this fact makes it more and more unjust to characterize the race as if it were a unit.

(c) A large but slowly decreasing Negro mortality.

(d) An encouraging decrease of infant and child mortality.

(e) An increase in the number of good homes.

(f) An increase in the kind and number of efforts for social betterment among Negroes.

(g) An increase in the number of business enterprises and in economic cooperation.

(h) A rapid decrease in illiteracy, especially in cities, and a large percentage of success among college-bred Negroes.

(i) A severe economic crisis among Negro artisans.

(j) An increase in the social and economic activities of the Negro church.

(k) A large increase of crime up until 1895, and a considerable decrease since that date.

We believe that future investigations ought to lay especial stress on the many unsettled questions as to the vitality of the Negro, his economic efficiency, his moral habits and his capacity for government, and on the means of improving all these.

We recommend that these studies be carried on in ten year cycles and include statistical and historical research, and investigation into African conditions.

Finally, we recommend the cooperation of all agencies now engaged in studying the Negro problems, and an attempt to secure an endowment for the work of this Conference.

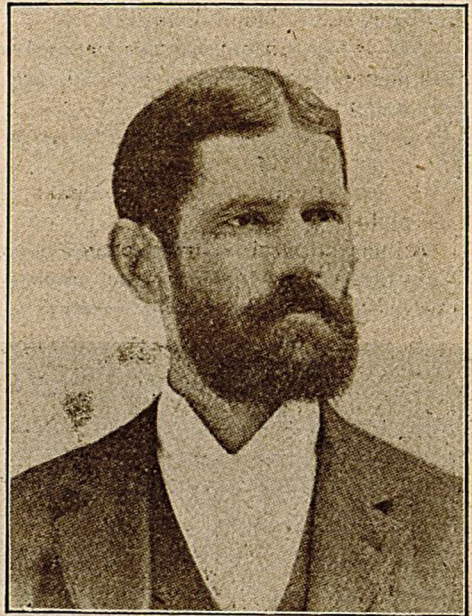


Atlanta University Students in Shakespeare's "Merchant of Venice"

All the meetings of the Conference were very interesting. Among the distinguished women workers present were Miss Frances Kellor, general director of the Inter-municipal Committee on Household Research of New York, Miss Mary W. Ovington, who is engaged in Negro Settlement work in New York City, and Mrs. Butler Wilson of Boston, formerly an instructor of physical culture in the city of Washington. A commendable feature of Commencement week was the Shakespearean play, "The Merchant of Venice," given by the graduating class. The Venetian costumes of the actors were well adapted to the characters, the stage settings, while far from perfect, were as good as could have been expected under the circumstances, and the interpretation of Shakespeare's master drama was particularly good. Few amateur players could have surpassed Mr. Percy Williams in the role of Shylock. Miss Fannie M. Howard in the role of Portia, was at all times natural and well-composed.

Virginia Union University The University at Richmond is comparatively a new school so far as its location in that city is concerned, and yet it is not in matter of achievement and history a new school. The University was established by the union of Wayland College of Washington and Richmond Theological Seminary. Both of these schools did noble work for the colored people when they existed separately, and now the graduates of these schools are considered members of the University Alumni Association. All told, the Virginia Union University is probably the most magnificently equipped school for the higher education of colored men in the country. Given time to shape its ideals and develop a history as a background for inspiration, it will prove to be one of the main bulwarks for the highest development of the powers of observation, reasoning and memory, taste and will-

power and all of those things which are of inestimable value in shaping race destiny and making men fit to meet the responsibilities of life. The feature of the commencement of the Virginia Union University was the inauguration of Dr. George Rice Hovey as the new president of the school. It will be recalled by our readers that Dr. Malcolm MacVicar, the former president of the University, died on the 18th of my last year. At that time Dr. Hovey was vice-president of the school, and, as we predicted,



DR. GEORGE RICE HOVEY

The new President of the Virginia Union University

there was an interregnum at the school in order to give Dr. Hovey time to prove himself worthy of the presidency. The period during which Dr. Hovey had to serve as acting president was a rather critical period of his life. He had by one unfortunately worded speech in Boston aroused the suspicions of the colored people as to his real interest in the cause of higher education. However, Dr. Hovey so conducted the affairs of the school that he is now unanimously popular with the students and the friends of the school. Dr. Hovey is a profound student of Psychology and Hebrew.

If he is not quite as scholarly as Dr. MacVicar, he is at least more liberal in his management of the student body. In a happy speech at the alumni banquet, Dr. Hovey pledged his influence and support to the athletic association of the University and took a stand for honest sports. He announced his firm belief in the possibilities of the colored people and besought the good-will and co-operation of the alumni. On Wednesday during commencement week, J. Max Barber addressed the University Social Study Club on "The Sovereignty of the Ideal." Mr. Barber insisted that in society as in the individual, there is a plastic nervous system in which a fund of impressions and ideals are constantly being collected. For that reason he urged that it is important that our teachers, preachers and journalists ought to hold up high ideals before the people. He maintained that the ruling world is the interior world and that whatever the ideals of a people are will be shown in the national or racial life. If they are greedy and covetous, they will want conquest. If their chief aim is bank accounts and brick houses, they will enthrone the man who has most of them. In other words, ideals are the dynamic force that rule the world. The address was so well received that it was ordered by vote of the club printed in pamphlet form as a university publication.

Tuskegee Institute It is hard for one to really decide what is the feature of a Tuskegee commencement. The school is so large and there are so many prominent features that one hardly knows what is the outstanding event of the week. Probably after all, the cosmopolitan character of the student body is what attracts the visitor most. Tuskegee has been so well advertised that the school is now known all over the world. This year there were eleven students from Africa, five from Central

America, fifteen from Porto Rico, nineteen from Cuba, eight from Jamaica, two each from San Domingo and Haiti and six from other islands in the West Indies. Six of these foreigners were in the graduating class this year. Tuskegee has a way of thoroughly inculcating her ideals into all of those who come under her influence, so that the one thing every visitor is given to understand is that Tuskegee is doing the practical and important work for the Negro race. The essays and orations were mostly on some phase of industrialism, the baccalaureate sermon was on the dignity and moral value of labor, and the principal's address to the graduating class placed prime emphasis on economics. Tuskegee can really boast the fact that her student body is permeated with the Tuskegee spirit.

Other Commencements Space does not permit us to give account of all the school closings. Many of those schools that have not as yet been mentioned are almost, if not quite, as important as the schools which we have mentioned. The matter of taking note of the commencements is arbitrary and we have only been able to speak in detail of those closings which we were able to attend. There are quite a number of great schools of which we have not spoken. For instance: Fisk, Normal, Hampton, Biddle, Harts-horn, Knoxville College, Scotia, Gammon, Clark, The Atlanta Baptist College, Morris-Brown College and others. These are all excellent schools and several of them are doing high grade work.

The Baptist Reunion The Negro has been the cause of more divisions, more dissensions and more bloodshed among the white people of this country than anything else in our history. In the last hundred years, he has occupied more space in our books and newspapers,

has been talked about more in the pulpit, on the platform and in congress than any other subject that has engaged the attention of the American people. All of the while, the white man has been trying to fix our status in society. The race, somehow, has exhibited considerable restlessness, and in a great many instances has simply refused to stay fixed. Back in the last century this country arrayed itself into two hostile camps in church, in politics and in location of territory on account of the Negro. Bitterness grew between the North and the South until the two sections flew at each others' throats. With bull-dog tenacity the two sections fought on until the foul iniquity of human slavery was abolished. The seal of divine approval was upon the immortal emancipation proclamation and the cause that reared up against that document was doomed to defeat from the day of its issuance. Slavery perished, the Confederacy was banished from the face of the earth and the unity of the States was perpetuated. But it has taken long years for the bitterness of the civil war to pass away. The North, always kind and conciliatory, has from year to year held out the olive branch of peace. "We be brethren" the North has said to the South; "let us not strive together." But the South is proud and haughty. In addition to that, she seems to be irrevocably joined to the idol of slavery. All down the line the word has been passed that the white people must get together. But the one condition of union that the South has held out is the stubborn demand that the North must acknowledge its error in espousing the cause of Negro freedom. Some time-servers in the North have yielded to the pressure, but the North as a section has steadily maintained that it is inconsistent not only with Christianity, but even with our own constitution to limit the opportunities of any race in America. A rather favorable symptom of the times is the effort

of the various churches that split prior to the war to again unite in one holy body. The Presbyterians are trying to unite; so are the Methodists. The Baptists did actually re-unite last May. In a remarkable convention that was held in St. Louis, May 15 to 23, the Baptists of the North and the South came together. The new convention adopted a constitution which admits the Baptists of every race in this country, Canada and our island possessions into the organization. Apparently all was well in the new convention, for the sentiment for union was too strong for any man to dare oppose. The motion to adopt the constitution and by-laws was carried.

Rev. Alexander Bealer's Black Skeleton In spite of the apparent unanimous approval

of the constitution of the new convention, there was in reality a deep undercurrent of disapproval by the South of one section of that constitution. It was that section which admitted the Negro into the convention as a full-fledged member. The Northern and Southern Baptists separated in 1845 because of the Negro, and now, sixty years after that bitter split, when they desire to re-unite, the Negro, the very *raison d'etre* of their former division, stands up before them and clamors to be considered a man and a brother. In the convention, Northern ideals won out, but an article in the *Atlanta Journal* from the pen of Rev. Alex Bealer, a prominent Baptist preacher of this section, voices the sentiment of a considerable part of the Southern ministry. Mr. Bealer heads his article "The Black Skeleton in the Baptist Closet" and he writes about as any Southern white man would have written sixty years ago. He uses some phrases which describe the condition of his mind in no uncertain way. In speaking of the closet door he says:

"When the constitution was adopted it provided that every Baptist Church Association and Conven-

tion in the territory of the new organization should be entitled to representation. Some of the more enthusiastic brethren could not see the opening of the closet door, but many saw it and there the old black Negro skeleton grinned before them in all its hideousness and gave a distinct shock to their sensibilities. No sort of restriction was put upon any person or church. Just so he was a Baptist he was entitled to a seat on the floor with the whitest Baptist on earth. To some of the brethren from Georgia a vision appeared of the time when the new convention would meet in Atlanta. They could see the Negro Baptists from down the West Point road and the Central and the Georgia, coming in to take part in the deliberations of the body where they would be on an equality with the whites."

Who would have thought that one of the followers of Christ would call the colored division of the Baptist Church, an "Old black Negro skeleton?" Why should any Christian speak of Negro Baptists as something with "hideousness" about them? Why should the mere appearance in a Christian body of a few colored representatives "shock the sensibilities" of that body? Rev. Bealer describes the appearance of the Rev. J. Milton Waldron, of Jacksonville, Florida, in the convention and he avows that the appearance of this Negro minister on the convention floor was such a shock that some of the "brethren fainted and fell." We might state just here that Mr. Waldron is a highly educated Christian gentleman who could easily outclass Mr. Bealer in debate or in aggressive pastoral work. Mr. Waldron stands very high among the people of Jacksonville irrespective of color, and only last month *The Metropolitan*, the leading daily paper of Jacksonville, commended, editorially, his work and ability in the highest terms. Mr. Bealer says further:

"The sooner the North realizes that the Negro cannot mingle on terms of equality with the whites of the South, the better it will be. Every time they talk about uniting the two sections they try to tie the Negro, whom they dispise, about our necks. If they want him let them have him. We don't want him as an equal and we will not have him. There is no use in mincing matters.

"If this new organization is to live, the Negro

will have to be eliminated. If not, the thing will die a natural death."

In one place in speaking about the colored people, Mr. Bealer calls us "niggers." The race always feels as if it has been slapped in the face by a black-guard when a white man in speaking of it says "nigger." Bealer's stuff seems to us scarcely worthy of an enlightened and tolerant, much less Christian spirit. Unblushing and unabashed, he employs his dull bombast and drivel to show what a hideous skeleton of hypocrisy stands behind his mask of Christianity. Generally speaking, the South still has its double system of ethics. It can discard ethics, religion—all—to preserve its cavernous idol—social superiority. It seems to us to be an egregiously absurd Christianity that allows its possessor to imagine that he is the most fascinating entity in the Universe. The cardinal principles of Christianity are humility, charity and equality and it is a palpably absurd kind of Christianity which does not rest upon those principles. When will the white man learn the lesson taught Peter by the winding sheet? As we ponder the subject of Christianity, it becomes apparent that there is still a host of hypocritical Pharisees in the world. Instead of being appalled at the work to be done in redeeming mankind, instead of prizing spiritual development, instead of pulling altogether to bring the entire human race into the unity of faith, this man Bealer would have the Southern ministry fritter away its strength in striking at shadows. We cease to wonder at the religious barrenness of the church in this section. The harvest of the murderers is natural and to be expected amid such poverty-stricken stuff of religion. If Mr. Bealer is a representative minister of this section, we are in a pitiful fix. Religion, by this standard, becomes a mass of hypocritical, outward professions, a wholesale and unholy worship of color. Nearly all of the misunderstandings that have existed between the races

are at bottom the exaggerated conceptions of the importance of a white skin. If it seems whimsically extravagant to the white man, nevertheless, it seems extremely trite to us to say that there is no virtue in color. There is insistent need for more gospel ministers of the Pauline stripe who are willing to "become all things to all men in order to save some." In these days when mankind is reaching out instinctively to come into vital touch with God and each other, Bealer comes into camp with the smoking firebrand of race hate.

Italian Immigrants for the South A great agitation has been started in the

South in favor of Italian immigration. In some of the States immigration bureaus have been created by the legislatures and the authorities have sent agents abroad to paint in glowing terms the richness of the South. Baron des Planches, the Italian ambassador to this country, recently took a trip through the South to ascertain the sentiment of the Southern people on the question of Italian settlement in this section and to gain first-hand knowledge of the condition of the land as to fertility, cheapness, etc. It is reported that the ambassador returned to Washington immensely gratified at the outlook for settlers from Southern Italy. Southern influence has been brought to bear upon the authorities at Washington so that the Italians and other European immigrants who land at New York are being directed South. Thus everything possible is being done to attract Italian immigrants to this section. The ponderous wheels of prejudice are behind this entire movement. The movement has as its object to either starve the Negro or make him willing to work under any and all conditions that the white man may see fit to impose. If the movement to attract immigrants in any considerable number succeeds both races will suffer. But probably it were well for the

Negro if the movement did succeed in a few of the Southern States. The class of Italians that come to this country would teach the South some valuable lessons. The farms of the South, denuded of the patient, strong, black arm of the Negro and peopled with the scum of Europe for a few years might serve to bring the races closer together. The Italian proletariat is not to be compared with the Negro. One of the first things that the immigrants would do would be to organize into unions and hell-generating mafias. And if they were not treated right, the world would soon know it. All of the anarchistic progeny of European socialism and nihilism would join in their accustomed recreation of bomb-throwing and the manipulating of infernal machines. Then the enormity of the economic iniquity of trying to displace the Negro would become perfectly evident. The South would be in a worse fix than was France when Louis XIV., by his foolishness, drove the manufacturing classes away to Holland and England. The movement, which is partly for the dream of avarice, partly for prejudice, in the hope of further punishing and humiliating the Negro, and partly on the account of pure rascality ought to be condemned. The Negro and the white man can develop the South without the scum of Europe. Already we have a State that was first settled by criminals and nondescripts whose progeny we are having a hard time with trying to get them to recognize the laws of God and man. It is passing strange that the white people cannot see what an economic blunder they are making in trying to keep the Negro down. It is such a pity our land is pregnant with first rate events and problems with only second rate men to guide and solve them. The South had better endure the ills she has than to fly to others she knows not of. Permanent success for the two races lies not in segregation, but rather in the aggregation of strength. The solution of our problems can only be

obtained from the wisdom that combines and the self-restraint that subordinates racial ambition to general advancement. More of the golden rule would make the wilderness, which the blood of both races has watered, blossom as a rose.

An Exceptionally Competent Official Mr. Henry A. Rucker, whose portrait we use as a frontispiece this month, is a citizen Atlantans have a right to be proud of. By courtesy, faithfulness to duty and a kindly disposition, Mr. Rucker has successfully made his way up in the world. As Collector of Internal Revenue for the District of Georgia he has displayed signal business ability. Recently Revenue Agent Clark from Washington made a thorough investigation of Mr. Rucker's offices. No stones were left unturned. The books were examined, the reports were scrutinized, the management of the office force was observed, and even the hour of reporting for duty was an object of investigation. The revenue agent submitted his report to his chief, Commissioner Yerkes, and Mr. Yerkes, after examining the report, sent Mr. Rucker a letter highly complimenting him on the management of his office. There are five classes of these revenue offices. They are rated according to the conditions which result from the management and not according to their size. They are rated by the figures one, one and one-half, two, two and one-half and three. The Atlanta office stands in the number 1 column, the column of the exceptionally few. The Atlanta office under Mr. Rucker has had a higher average rating than it has had under any of his predecessors for the last twenty years, and while other offices have also been classed as number 1, still few if any of them have received the uniformly high rating of Rucker's office. Mr. Rucker has occupied his present position since 1897, and the Washington officials say that he

has made an honest, capable, faithful official, whose accounts show not the slightest discrepancies and whose bonds are all properly executed, approved, recorded and filed. It is a special pleasure to us to be able to chronicle these facts. We are pleased to see any man at all succeed, but we are especially pleased to see a man of our own race and color take front rank among the competent and faithful. Mr. Rucker has proven himself to be an exceptionally competent official, and as such is entitled to the respect of his fellow citizens.

The Lewis and Clark Exposition There was a great crowd present at the opening of the Lewis and Clark Centennial Exposition at Portland, Oregon, on the first day of June. The grounds were in much better condition at the opening than were the grounds of the Louisiana Purchase Exposition at St. Louis last year, and everything seems to be in splendid shape for a first-rate exposition. It is important that our readers should have their memories refreshed on the historical event which this exposition commemorates. The Exposition celebrates the one hundredth year since Meriwether Lewis and William Clark explored, on behalf of the United States, the great northwestern part of our country known as "Old Oregon." It is interesting to note the fact that the expedition was fitted up and sent out through the recommendation of President Jefferson whose private secretary Captain Lewis was from 1801 to 1803. In spite of the fact that anti-expansionists and Democrats now-a-days laud Jefferson as their ideal, he was the greatest expansionist that this country has ever exalted to the Presidency. By purchasing the Louisiana Territory from France and by adding "Old Oregon" to the United States by right of discovery and exploration, he, more than any other man,

brought to us the vast territory necessary to maintain our growing population. Lewis and Clark were the first explorers to reach the Pacific Ocean by crossing the continent of North America north of Mexico. The expedition had two objects in view: the first was territorial acquisition and the second the securing of wider geographical knowledge. With twenty-eight men, Lewis and Clark set out in 1803 from the mouth of the Missouri River. Pushing their way through wilderness and mountain fastnesses, across rivers, through forests inhabited by wild animals and wilder Indians and resounding with the howl of the timber wolf, they finally reached the headwaters of the Missouri, and thence across the Rockies in 1805 to the Pacific. Returning to Washington in 1806, they were hailed with acclaims of joy and given signal honors. There are a few expeditions, like that of Christopher Columbus and Livingstone, that exceed in romantic interest the expedition of these two pathfinders who blazed the way for us through the northwest wilderness—but they are very few. President Roosevelt pressed a golden key in Washington which set the exposition machinery in motion in Portland, and at the opening Vice-President Fairbanks, representing the President, recounted in an eloquent address the inestimable value of the Northwest Territory to our common country.

Judge Albion W. Tourgee In the passing of Judge Albion W. Tourgee, Consul at Bordeaux, France, a noble champion of human rights has stepped out of the ranks. Judge Tourgee was a man of many excellent parts, but that which has embalmed his memory as a splendid heritage to the American people was his dominating passion for human liberty. There is always something fascinating about the character of any man who is broad enough to work for the triumph of

justice and equality for all mankind, just as there is always something execrable about the manikin who imagines his race the lords of the universe. Tourgee was a many-sided man, as was evidenced in the way he successfully filled various positions as jurist, soldier, journalist, author, diplomat and lecturer. His literary ability will probably be judged by posterity through the merits and demerits of "A Fool's Errand," "Bricks Without Straw" and "Pactolus Prime." He wrote many strong letters to daily papers in the country against lynchings and in favor of just treatment to the Negro. He not only wrote in our behalf, but he lectured and testified before legislative committees for us whenever opportunity offered. Prior to the war he was engaged in the famous "Underground Railroad" work for the liberation of runaway slaves, and during the war he received two wounds "disputing the right of way of a Reb bullet," as he was accustomed to say proudly. He suffered with his wounds to his dying day. Judge Tourgee was sixty-seven years old at his death, having been born May 2, 1838. He was one of those fine old characters and friends whose death causes sorrow to the struggling Negro race

The Coming Hampton Conference July 12, 13 and 14 are the dates set for the coming session of the Hampton Conference, and extra efforts are being made for a strong and broadly representative gathering. This conference considers a wide range of subjects relative to the Negro, covering economic conditions, education, religion and morals, charities and corrections, vital and sanitary problems, and civil relations. Each of these subjects is assigned to a committee who make investigations and submit a report for discussion at the annual conference. The plan is to continue a study of these problems until sufficient interest is

aroused to set on foot the necessary reforms. The Hampton Conference is concerned not only with investigations, but with reform as well. To this end it is organizing local committees throughout Virginia to help in carrying forward any reforms which the investigations of the central conference may justify. Such meetings are worthy of the attention of the best men and women of the race. A general invitation is extended to the public from year to year to attend the sessions.

The Awakening of the Philadelphia just Quaker City now is having a spasm of virtue.

The most popular figure in the city at present is Mayor John Weaver. He has leaped by one bound into popular estimation. The single act which has made Mayor Weaver a national character was his heroic act in marching out into the open and hurling his shining lance defiantly into that motley crew called the "Republican Machine." Mr. Weaver was elected by the Republicans of Philadelphia and was generally considered as a mayor with a machine tag on him. The city owns valuable gas properties which certain capitalists desire to lease. The treasury of Philadelphia is said to be depleted and the city needs money. The Gas Improvement Company offered the city \$25,000,000 for a lease of the city gas works for seventy-five years. The property, by proper management, would bring into the city treasury hundreds of millions by that time, but that was not a matter of concern to the Republican Machine. Certain men in the Gas Improvement Company were prominent machine men, and beyond all of this the heads of the machine were offered so much money to see that the lease was authorized by the city council. The members of the city council were ordered by the bosses to pass the bill and they, craven-like, set about to carry out orders. Mayor Weaver pro-

tested, the people protested, the newspapers protested, but all to no avail. The day the bill was passed the galleries of the city hall were packed with citizens who were opposed to the dishonest barter. But the council was thoroughly under the control of the "ring," and in spite of the hisses, cries of "thieves" and the singing of "we'll hang common council on a sour apple tree," the machine puppets passed the bill and consummated the most flagrant, the most gigantic and reckless betrayal of public trust in the history of American city



MAYOR JOHN WEAVER
of Philadelphia, who is fighting the Republican Machine.

governments. Then the council adjourned and the rascals who composed it skulked home through alleys and byways for fear of a mob. Mayor Weaver promptly vetoed the measure. A wave of popular wrath inundated the city. Ward delegations waited on their respective councilmen. Wife and children pleaded with the head of the family (if he was a member of the council) to change his vote. Monster mass meetings were held in which the thieves were denounced and Mayor Weaver upheld.

Mr. Weaver, exercising his prerogative, delivered a staggering blow to the "gang" by dismissing the two principal members of his cabinet. Since then, he has dismissed still other heads of departments. These men dismissed had at their disposal numerous jobs. Since they were not in sympathy with the mayor and the people in their fight, the mayor decided that he could help the cause of reform by getting rid of them. The machine saw that the somnolent Quaker City had awakened to fight for its rights, and so, like a band of midnight bandits, when the sun arose they fled. The capitalists withdrew the offer to lease the works from the city and the "machine" bowed to the will of the people. This rise of the tide of civic virtue is encouraging for the people and ominous for the overtowering audacity and grinding greed of the plunderers of public properties.

The Secession of Norway, the little state occupying the northern part of the Scandinavian Peninsula, is no longer under the charter of union with Sweden. On the 7th of last month the Norwegian storting or parliament passed resolutions declaring the disunion of Norway and Sweden and vesting the temporary government in the hands of a committee of ministers until an extraordinary session of the storting can be called to provide for the future form of government. The desire in Norway to dissolve the union of Norway and Sweden has been growing stronger from year to year. The Norwegian people are more progressive and liberal than the Swedes, and the yoke that held them together was becoming thoroughly incompatible with the people of Norway. In addition to this fact the people believed in different economic systems. Norway believes in free trade while Sweden is strongly protectionist. It will, therefore, be seen that whatever law was passed bearing on foreign trade rela-

tions would have to displease the people of one state or the other, or it would be a meaningless compromise. The immediate cause of the dissolution was King Oscar's repugnant act in vetoing the law passed by the recent parliament of Norway creating a separate consular service for that country. Not only were the entire Norwegian ministry in sympathy with the law passed by the storting, but the entire Norwegian population were behind the measure. For that reason war between the two countries is sure to follow if King Oscar attempts to coerce Norway back into the union. Norway would rise up as one man and fight with the impulse of a fresh and passionate patriotism for its independence. But it is not generally thought that King Oscar will go beyond the act of protesting against the action of the storting. Norway was united to Sweden in 1814. She was once before, in 1397, under some kind of union with Sweden, and in the sixteenth century the country was in union with Denmark. King Oscar was acting within the bounds of his constitutional authority when he vetoed the bill creating a separate consular service for Norway, for the constitution under which the union existed granted the king the veto prerogative. Further than this, the constitution stipulated that both states should have a common diplomatic corps. Thus in foreign relations the two kingdoms were one; but otherwise the two kingdoms were free, independent, indivisible states. If either parliament passed an ordinary measure that the King vetoed, it became a law *ipso facto* provided the said parliament passed it three successive times. But it has been a question since the very beginning of the union as to whether the King had an absolute veto power upon any act passed by the storting altering the fundamental law of the land. The people of Norway are firmly rooted in traditional independence and have always maintained that the royal veto upon

such a measure was not absolute. The people chafed under the absolute power which Oscar assumed towards them and resolved to take matters into their own hands. Norway is noted for its intellectual and political independence, and for that reason we may look for the establishment of a strong and healthy state in Northern Scandinavia. By a single resolution, the map of Europe has been changed.

The Equitable Insurance Troubles

The trouble in the
Equitable Life As-
surance Society

has been watched with much concern by citizens of all colors in this country and by a large number of people across the sea. The Equitable is one of the three great insurance companies of America, and has pushed its arms into every State in the Union. Probably the future welfare of two million people rests on the conducting of the business of the society on safe and sound business principles. The main points in the war between the rival factions of the society were too indefinitely printed in the newspapers to afford the public much information beyond the mere fact that there was a fight going on. We tried to give the public some inside information in the June number of the VOICE, and yet we could not adequately set forth all of the points of contention for the reason that we had to depend largely on the newspapers for

our information. The fight appears to have come to an end. The Frick committee that was appointed to investigate made some drastic recommendations to the trustees in their report. They condemned both Hyde and Alexander—the one for extravagant management and the other for permitting irregularities to go unrebuked. Alexander was asked to resign and Hyde was asked to divest himself of the majority stock. A reorganization of the company was recommended in which a chairman of the board of directors would exercise presidential functions. The report was not adopted in toto, but many of the recommendations of the committee were accepted. Mr. Paul Morton, whose resignation as Secretary of the Navy goes into effect July 1, has been elected and has accepted the chairmanship of the board of directors. All of the old officers have resigned in order to relieve Mr. Morton of any embarrassment, so that he now has a free hand. Mr. Morton is a man of large experience in administrative work and ought to be able to displace the bickerings of the last two months with a healthy business confidence. It seems that at last Hyde and Alexander have found themselves in the same category. If Hyde was condemned as a juvenile dandy, incompetent and of loose financial morals, Alexander was arraigned for some grave sins of commission which showed that he had not made a good official.



The Dark Races of the Twentieth Century

VI. The North American Indian.—Conclusion.

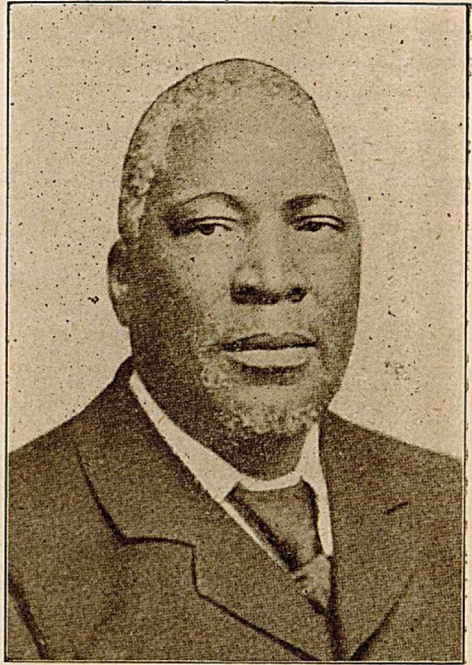
By Pauline E. Hopkins

The commonly presented picture of the Indians at the time of the discovery of America by Columbus, is that of a horde of wandering, naked savages whose chief aim of existence was the torturing and killing of each other. Such a picture is totally erroneous, for the Indian had attained some degrees of culture though still living in savagery. He had, indeed, reached the second stage of existence, that of barbarism, and was making progress along the road of civilization.

He was skillful in the practice of many arts. He had possessed himself of the weaver's art, and from the hair of animals, the down of birds and the fibres of plants could weave, spin and color the material for his clothing. Basket making was carried by him to so high a state of perfection that little improvement could be made by his civilized brother. Although his methods were crude, the potter's art was his, and the grace of form and ornamentation, excite the admiration even of this generation. Copper was found and mined and beaten into shape and was used by the Indians of Peru and Mexico; gold was also used and a method of making bronze had been discovered.

We are apt to forget in the enjoyment of the luxuries of our food products, that maize or Indian corn which furnishes a large part of the world's food was the gift of the Indian to civilization. The sweet potato also originated with the Indian, also tobacco.

One would scarcely apply the word architecture to the rude homes of the aborigines; nevertheless, many of their houses were substantial and comfortable. Many Northwest tribes reared dwellings which were capable of accommodating several hundred



BATHOENG
Chief of Bangwaketse

individuals. The communal houses of mud and stone reared by the people of Arizona, New Mexico and Mexico were pretentious and durable edifices, while in Central and South America, buildings were fashioned out of hewn stone, which from their dimensions, the size of some of the blocks contained in them, and the ornate character of the ornamentation, justly excite the wonder and admiration of the traveler and archaeologist.

Progress had been made in recording events and communicating ideas by picture-writing, which in Mexico and Central America had been so far developed into hieroglyphics as to hint strongly at the invention of a true phonetic alphabet.

The mode of government was organized,

rude, to be sure, when compared with civilized nations, but marking a decided advance over the conditions obtaining among most savage peoples. The chieftaincy was transmitted or purely elective. In many sections a considerable advance had been made in political confederation, and neighboring tribes combined for defense and to wage war against a common enemy.

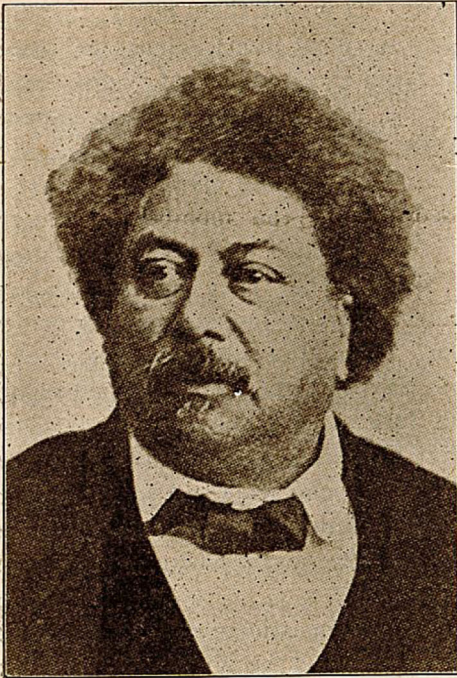
Their advance in religion equalled their progress in other directions. Their medical practice resembled that of the present day faith-cure as its success depended upon the influence over the patient's mind. Roots and herbs were the simple adjuncts to the charms of the medicine man.

Such, briefly, are some of the achievements of the Indian as he was found by civilized man. Whatever value is placed upon them, whatever rank may be assigned them in the scale of human efforts, they were at least his own, and compare favorably with Anglo-Saxon advancement in the scale of progress.

The origin of the red man is still a mys-



ALEXANDER DUMAS (Fils)

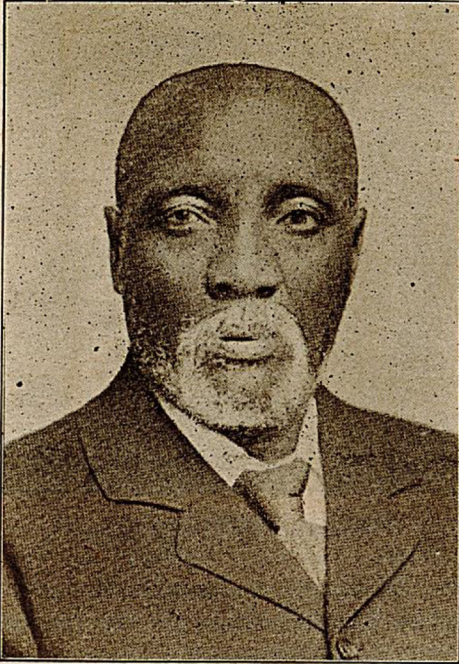


ALEXANDER DUMAS (Pere)

tery. Reluctant to classify him with the despised black because of the degrees of higher culture discovered in his crude efforts of advancement, he is held to be a creature solitary in his creation and hard to classify. It has been claimed by some writers that he is of Jewish origin. This belief had a strong hold on the minds of thinkers of the eighteenth century. Some believe America to have been colonized by Phoenicians, others by Carthaginians. Evidences that the Indian came from Scandinavia are as convincing as those that he came from Ireland, or Greenland. Equally convincing are the arguments for a passage by the aborigines across Behring Strait from Asia, across the Northern Pacific from Japan or China in junks, or across the Southern Pacific in canoes from the Polynesian Islands, or Australia.

Says a well-known writer, "Erroneous hypotheses have, however, been productive of great good in pointing out and emphasizing some of the most useful lessons which the student of anthropology of the

present day must learn and keep in mind. Of these perhaps the most important is that the human mind is everywhere practically the same; that in a similar state of cul-



SEBELE
Chief of Bakwena

ture man in groping his way along will ever seek the same or similar means to a desired end. That, granting the same conditions of environment, man acts upon them and is acted upon by them in the same way the world over. Hence, in large part, arises those similarities of customs, beliefs, religions, and arts which have been appealed to as evidences of genetic connection or of common origin, when, in fact, they are evidences of nothing but a *common humanity*."

But in spite of the conclusions of science, a sharp line of demarcation divides the white from the red-skin, as in the case of the Negro. Driven back to "reserves" and supported by the governments of the United States and Canada, the Indian is steadily decreasing and there is every indication of his ultimate disappearance.

Having viewed the origin, customs and situation of the living dark races, from a scientific view-point, as explicitly as possible in magazine articles, we come to the following conclusions:

The color of the skin, texture of the hair, the development of the cranium and even language, are not infallible indications of race origin.

The African race and its descendants are divergent and undeveloped, ethnically considered, yet stand in close relationship to other races on the broad, indisputable plane of a common origin and a common brotherhood.

The presumption of superiority by the Anglo-Saxon race is insolently arrogant. We mark the insinuating patronage of other races by them, the slogan of social equality, the gospel of racial purity, the dangers of the Ethiopian Movement, as the outcome of a dread fear that is ever present with them and tugging at their very heart-strings. This is caused by the steady uplift of thousands of Blacks, Yellows and Browns. If we let them tell it, the slightest advancement in art, science and government removes all traces of Negro origin; therefore, East Indians, Indians, Japanese, Chinese, Arabs, Abyssinians, Zulus (including Kaffirs), and many others are not classed among the members of the great family of blacks, and we are impressed with the fact that they are all of Aryan descent and claim Japheth as their common father. That the ultimate desire of the Anglo-Saxon is the complete subjugation of all dark races to themselves, there is no doubt; but the persistent rise of the dark men in the social scale and their wonderful increase in numbers is a source of constant menace to the accomplishment of certain designs.

In 1872 a statistician claimed that in the United States and the West Indies and South America there were ten millions of mixed races, today there may be added to this



Group of Natives, Showing the Mode of Wearing Ntama

number twenty millions more. As near as can be gleaned from the data of the Eastern world, Africa has about two hundred million of whom we know and this would only include about two-thirds of its inhabitants. In Europe proper about one million are scattered throughout the various countries. Under Turkish rule there are about three and one-half millions, and in the East eight hundred thousand. In the Philippines, Borneo and Oceanica there are probably ten millions, which will make the total Negro population of the world, that is races containing Negro blood, about two hundred and thirty-six millions. This enormous number of men of the future, must yet be reckoned with; and the far-seeing Anglo-American realizes the problem on his hands.

The most serious questions of the hour are the Negro Problem and its fellow—Capital versus Labor. These are the factors which in a future generation will change the current of events and the deductions of science.

Subtle forces have led to the overthrow

of republics in the past, and vital reactionary changes have marked the life of the American Republic for the past twenty-five years. How will capital and labor bear upon a question of ethnology? you ask.

Our answer is that sociological conditions have more to do with developing civilization than racial descent. Thus, the white race claims Plato, Archimedes, Euclid and Aesop; the black claims Hannibal, Pushkin, the Dumas and Frederick Douglass. Yet, the nine men mentioned were mixed bloods—equal parts of Negro and Caucasian. Archimedes is classed as a white man and Douglass as a black man. Had Douglass lived in Attica with Archimedes, he would have come down to us through the ages as one of the grandest orators of ancient times, and as such would have been classified as a white man. This leads us to the conclusion that few tests for classifying races are more unsatisfactory than that of color. The status of culture is the only true test.

During her first centuries, Egypt had no



An Ashante Captain in His War Dress

beggars and no alms-houses. Some were richer, some poorer, but none lived squalidly. By shrewd manipulation, wealth became concentrated in the coffers of the few, and when she fell, two per cent of her population owned ninety-seven per cent of her wealth. During the last years of Babylon, two per cent of her population owned her stupendous wealth. When Persia was expunged from the catalogue of nations, one per cent. of her population owned all the land and her people famished. Great estates ruined Greece. Taxes and rent were doubled in Rome. "The Man with the Hoe" became the victim of the man with a "privilege" and an office. The peasant became a vagrant, a beggar, a criminal. The tyranny of concentrated wealth on the one hand, and social, industrial and economic enslavement on the other, caused the ruin of the Roman Empire. When she perished, eighteen hundred men were the virtual owners of the known world. The bloodiest social and political upheaval in the annals of man was caused by sociological problems, and the fruit of

that upheaval was the "Reign of Terror."

Could we bring ourselves to eliminate the question of franchise, the problem of bread and butter still remains. This brings us on the same plane with the laborer of whatever color or race and would make his interests ours; on the other hand, a Negro is always loyal to the government. There you are. But how could we resist the subtle forces which turn Fortune's wheel and make the beggar of today the ruling magnate of tomorrow?

Six thousand years of isolation in Africa, two hundred and fifty years of slavery in America, savagery, barbarism and semi-civilization in other quarters of the globe give us people burdened with helplessness, melancholy and stifled aspiration to whom the "door of opportunity" is but a fairy tale. But in the great labor contest which will inevitably come to our common country we take a stand with the vast human tide and "sink or swim, live or die, survive or perish" with the great majority. In such circumstances the color of the skin, the curl of the hair, the development of the cranium will not count; we want men with red blood in their veins and not the sluggishness of the cold materialist who scorns the "dreamers" who make up the world's best people. Men of the times and for the times who will serve nobly their day and generation. Men who will teach the Anglo-Saxon that "all men were created equal" and that "*all men*" are not *white* men.

"Though many and diverse are the roads that lead man to the higher life, they all pursue about the same course, and time only is required to unite them into one broad stream of progress.

"Many are the lessons taught by ethnology, but the grandest of them all is the lesson of the unity of mankind, the unity of a common nature and a common destiny."

The Dawn at Antioch

Selected from "Chords from My Lover's Lute," Now in Course of Preparation

By J. E. Kwegyir-Aggrey

(The right of reproduction is reserved.)

And the painter painted a picture—Dawn. The Early Dawn at Antioch. The streets were thronged—all thoroughfares busy—women, sainted women and devout men in apparel simple but chaste, plain, yet attractive, were selling wheat that came from the plains surrounded by the sacred hills of Lebanon. This—the Lebanon of Syria, rich in fields of wheat and meadows of hay, in vineyards of grapes and gardens of olives, in mulberry farms and figs and dates; among the trees of its orchards plaintive, yet sweet melody floats, while "the air sighs softly and little rills roll their melting murmurs down the flowery aisles." 'Twas of this country an Arabian poet sang: "The winter is upon its head, the spring upon its shoulders, the autumn in its bosom, and at its feet slumbers the summer." Here also doves with feathers of gold and wings of silver bill and coo—doves whose "liquid, loving eyes, 'fitly set' within a border of the softest skyey blue do look as though just washed in transparent milk." These pilgrim-strangers came themselves from this Lebanon.

They told in words now eloquent, now mystic, now plain, now forceful, of the wonderful increasing property of this peculiar, particular species of wheat of the genius *Triticum*. This species, however, was not derived from the grass *Aegilops ovata* which grew principally around the Mediterranean Sea, and yet perhaps it was. For it, too, like its kind, *Aegilops ovata*, grew first near the Mediterranean Sea, was nourished by the winds that swept over that vast blue deep—offspring of the mighty Atlantic. It also can be traced to its home in Egypt, whence it was intro-

duced into China not exactly 2700 B. C. as its kind, but, to be sure, somewhere between 551 and 478 B. C., during the lifetime of the great Confucius. Confucius liked it so well he ate the bread of it often and without salt. Wonderful species of wheat.

And yet it was not introduced into the fields round about Lebanon before five centuries had passed after the death of Confucius. A little boy found it—a little country boy whose father, a mechanic by trade, was, by some freak of circumstances, a slave, although royal blood ran copiously through his veins. His mother of a name that was familiar in Bethany, and one which also reminds you of a prophetess, was never a slave. This little boy, whose name we know not even now, found it. Found it? Did the wheat seed get lost? He had it. We will call the little boy "Rose," but Rose is generally given to girls. We will call him "Lily," but that is a girl's name too. Well, then, we will call him "Star"—"a rose by any other name would smell as sweet." He used to gather around him several of his country friends and a few of his city companions and tell them of this wheat. The crowds increased. But the poor boy was often discouraged. Once, and twice, he wept, wept like a baby, wept copious tears, then at last died of a broken heart. But how do I know he died of a broken heart? Why, during an operation (for he died before his time) they found a mixture of blood and water around the pericardium, a sure sign of a broken heart, for he had never been sick nor was there any trace of disease found. They buried him with his wheat—the wheat he

loved so dearly. Strange to say, when some strangers who had heard of his death saw the little children playmates of his they were telling of eleven stalks of wheat that had grown from his grave about thirty-six hours after his burial, and how these eleven stalks had increased to twelve and stayed that number. It was idle talk to many among the multitude, but when one day they showed them some of the wheat they had reaped and thrashed, upwards of three thousand were convinced—agreed with them. Wonderful species of wheat!

These women and men in Antioch were selling this grain. But the wondering, curious crowds simply laughed at the mystic thing. They laughed them to scorn and called the wee band—the wee circle of women, and of men, too—more women than men—a name in derision. And laughed at them—these sellers of wheat. It was in Antioch.

* * * * *

And the painter painted another picture. Fields and fields of bearded and beardless wheat, heavy with their cereal treasures, meet the eye all over the canvas—the canvas of the world. The fields stretch over every land—from the frigid where the two poles threaten the approach of human step and hide the face of Mother Earth behind one thick curtain of eternal white to away across River Ocean—to torrid Africa, where every prospect pleases and the summer sky forever laughs and smiles. Kings and queens, emperors and presidents, paupers and princes eat the bread and the meals prepared from it—the mystic

wheat; and feel honored if permitted to stand with heads uncovered, feet unshod, or even on bended knees before the shrines dedicated to the men and women who sold, and the wheat reaped from the twelve stalks that grew originally somewhere round about Lebanon. And the eulogies in honeyed words to the memory of the little boy—the young man, now several-named and adored, are among the best that human rhetoric ever invented. The Wheat, nor all the Sabeian incense from the fragrant shores of Araby the Blest, nor all the gold of Havilah can buy.

'Tis priceless! Free! Wonderful species of wheat! Selah.

* * * * *

AFTERWORD.

And let him who stands before these pictures, reads and studies them, write under the first:

And Confucious taught the Golden Rule in the negative.

And under the second:

Christ the Rose of Sharon is,
Lily of the valley too.
Wheat—the Word, the Bread of Bliss,
Christ, the bright and morning Star.

The painter himself left the following notes:

Wheat—the word of life. The twelve stalks—the twelve apostles or disciples. Jesus—the Rose of Sharon, the lily of the valley. Text: “And *thou* shalt call his name Jesus.” It was at Antioch that the disciples were first called “Christians” in scorn. Joseph, a political slave to the Roman power.



American Prejudice--Its Cause, Effect and Possibilities

By Miss Emma F. G. Merritt

Wherever the American flag is planted, wherever its symbolic folds are unfurled, the air becomes immediately surcharged with a noxious venom exuded from the poisonous body of a whimpering, whining creature that follows close in its trail. This miserable dwarf is truly to the manor born; for it was conceived on American soil of benighted pigmy American parentage. Its powers of development are simply incomprehensible. Immediately upon making its appearance, it assumes gigantic proportions and pacing, roaring with hatred, it goes forth thrusting in all directions its poisonous tentacles, until they penetrate the vitals and poison the life of the entire community.

So inseparably linked with America is this cankerous monster that to a large number of her inhabitants it has become synonymous to "The land of the free and the home of the brave." To this despised and rejected band, there is something strangely incongruous in the terms "free" and "brave" as applied to their land; and in an effort to harmonize their true condition and the boasted virtues, interpret "free" as "lawless" and "brave" as "calumnious." The blessed boon of freedom has been persistently denied the Negro race; a barbarous enthrallment, in which body was deformed and maimed, and mind dwarfed and stunted, was followed by a more diabolical spiritual enthrallment.

Time was when brave men dared array themselves on the side of right. With grateful hearts and tearful eyes, the brother in black recalls the heroes of days of yore, and finds encouragement in the fact that the written and unwritten pages of his country's history are illuminated with the

illustrious deeds of her erstwhile heroes. Now and then a few of the old school appear and startle the present day apologists with their strange doctrine. Our illustrious president is a noble example of the brave and true who dare defend a righteous cause. Unfortunate for the weak and defenseless, these glorious ranks are being rapidly depleted by the steady march of prejudice.

Years ago when the red men enjoyed unmolested his happy hunting grounds, his peaceful life was suddenly terminated by the simultaneous appearance of the white man and the black man. Though the migration of these aliens was coeval, the agencies operating to produce it were widely different. The white man, fleeing from unwholesome environments, sought a pure atmosphere in which he could attain unstinted growth. The black man on the other hand, was ruthlessly torn from his native land and forced into a degraded condition that for barbarism and savagery has no parallel in the history of the world.

Native racial differences along mental and moral lines and the natural right of a more powerful to dominate and fix the status of an inferior race is the doctrine inculcated and disseminated by America throughout the entire world. During the early stages of the dehumanizing period everything contributed to the accomplishment of this end. Even in the wretched victim, in his despair, there was grafted the feeling that the other man was his superior. So completely was this work effected that some of the slaves who survived that dark period are still firmly convinced that, in some unaccountable way they are unlike their fellowmen. These relics of the past join gleefully the ranks of the slanderers of

their race and go forth teaching "What is necessary to beautify and ennoble the white man, despoils and degrades the black man; that a white man must be fitted for one world and the black man for another; that a black man must take a different road to reach his destiny from the one taken by a white man." Verily, this is the most baneful agency employed, and the one of all others to be resolutely and stubbornly resisted.

During the gloomy days of bondage, when the victim lay supinely and humbly accepted the situation, there was a general feeling among his tormentors that the die was cast for him; that his status was unalterably fixed, and as "hewer of wood and drawer of water" his ambitions would occasion no terror to the one on top. In his enslaved condition the victim had been reduced to an automatic machine, the motor-power of which was his white master's brain. In this capacity the brain thought and willed, and the black hand faithfully executed that will. The white oppressor was thus wholly relieved of manual labor; the dark brother tilled and planted his fields, harvested and garnered his grain, guarded and kept his house, tenderly cared for his wife and nursed and reared his children. To attempt to estimate the value of this unrequited toil is impossible; even the master could never appreciate its priceless value.

When the immortal Lincoln struck the shackles from millions of swarthy limbs, the power that had kept the great machinery in motion for nearly two hundred and fifty years, staggered, reeled and fell, and it has never recovered from the shock. After remaining dazed and dismayed for awhile, it aroused itself somewhat from its lethargy, brightened by the hope that the poor deluded outcast, even under the new order of things, could be made to do the same labor under a somewhat revised plan. Many a victim was caught in the net,

echoes of which reach us today through death notices of the "faithful servant who has served a lifetime in Mr. H's family." Such lovers of oppression were few, comparatively speaking; for the same blow that shocked the brain, shocked the hand; and there marched forth a dark, bewildered, dazzled army into a cold, unsympathetic world in search of self-consciousness; retreating, advancing; surrendering, recovering; despairing, hoping, still they march on.

The advance guards recognizing the dormant powers and unlimited possibilities of their followers, urged them ever onward, stimulating them to nobler aspirations and greater efforts by the slogan, "Not native inferiority, but trammelled heritage is responsible for our condition." Breathes there yet a man so unjust who would dare opine that our condition would be what it is today if former conditions had been reversed—a white slave and a black master?

This spirit of freedom was caught and telegraphed down the line and hope revived, aspirations arose and the black man began to jostle the white man. He knocked persistently at the door of opportunity. He measured the strength of his opponent in every avenue of life to which he was admitted. A cry was made to obstruct his way when he aspired to represent his race in the legislative halls of the nation. At this stage of the tragedy, a paralyzing fear possessed the soul of the tormentor that after all the black hand would not be restored. That the determination on the part of the Negro to go out after other gods destroyed forever the hope which had cheered and sustained his "best friends." Here hope took wings and in her place sprang forth blind, cruel prejudice in its most malignant form, viciously clutching at the vitals of Christian America.

The necessity for more determined and effectual warfare became apparent. With

a vindictive persistency unworthy of our boasted civilization, the field of action was widely extended and the fighting force greatly augmented. Paid emissaries were sent across the border line to proclaim the trammelled victim akin to the brute and incapable of high development, while lawmakers were induced to herald the proclamation in thundering tones on the floor of congress. One of the most effective agencies employed was the press. No money invested in the campaign has yielded so profitably as that invested in the papers enlisted in the cause. Undue prominence is given the things that put the black man in bad repute, while his creditable deeds are either ignored or crowded in some obscure corner of the paper. Entire columns, sparkling with ridicule and contempt, are frequently devoted to accounts of the ignorant, shameless, black offender or the irresponsible, black half-wit. It is absolutely impossible to have the same prominence given his creditable deeds as is given his discreditable ones, even though the latter are paid for. On the other hand, the cold-blooded, diabolical acts of the members of "some of the most respectable white families in the community" are so minimized that dastardly fiends are frequently transformed into objects of charity or the motives actuating the criminals are so interpreted that long-drawn out investigations are instituted to prove the insane tendencies—records reaching back as far as the time of William the Conqueror being called in question. It is hardly necessary to go quite so far back as the time of William the Conqueror to reach the source of the black offender's debased tendencies. The stain is in their faces and the blood that surges through their veins.

Justice, truth and charity play no part in the unequal contest, and the old adage of a winged lie is adopted and practiced by the slanderers of a weaker people. Wit, energy

and money are the companions of the winged messenger.

When right to earn a livelihood is denied, faith fades to a tiny feeble spark ; but when the greatest privilege is bestowed upon man—to develop himself unhindered—to train his native dormant powers according to the instincts implanted—I say when this is threatened then hope prepares for flight, and is only detained by the religious tendency of the black host to watch and pray. The black man demands the right to work out his salvation along the lines followed by all other struggling races ; to develop his powers and genius as God has endowed him. In a word, he would be an American with all the privileges and immunities of any other American.

Glorious and limitless possibilities are deeply buried in the conditions burdening and almost crushing the victim of Americanism. The coarse, rude conduct directed against him should lead to the adoption by him of refined and cultured manners. He will learn by this experience, if rightly applied, to be more gracious to the old, the decrepit, and the lowly in his own ranks. He will be inspired by the discourtesy of the other man to his swarthy sister to reverence and respect womankind. This will lead to greater respect on the black man's part for the women of his own race. Injustice in this case will inspire justice. When soul power dominates a being, petty meannesses are passed by as the idle winds.

Away with your stress of industrial education to the sacrifice of true nobility and ideal manliness which are inspired by an unstinted development along all lines. Only rounded education can produce the colored American which the real sincere friends of the race are striving to produce—I do not refer here to the "best friends" of the race. I have just cause to be suspicious of them. In all this training, self-respect and true manly qualities must be

emphasized that a race of men and not craven wretches may be developed.

No other spot on earth offers a better opportunity for the study of this ugly problem than Washington City, the capital of Christian America. On the street cars, on the public streets, in public places generally, even in the house of worship, the black man is made to feel in no unmistakable terms that he is separate and apart from

the other man. It is not infrequent that coarse, contemptuous remarks, ribald jokes and rude acts are practiced at his expense. The more genteel the victim the more vicious the assault and keener the pleasure derived. Still many incidents could be cited to prove that the person who is manly will not be insulted continuously. Bravery is a virtue that we must cherish, for a loss of any virtue is a gain of its opposite vice.

PHANTOMS

By Azalia E. Martin

The shades of evening round my door are falling,
The last bright beams of sunlight fade away;
The nightingale his sad, sweet song is singing,
And darkness holds the place once held by day.

Thus while I sit Dame Fancy steals upon me,
And points my mem'ry heavenward toward the sky;
Methinks my soul is drifting onward, onward,
Far, far beyond this world to realms on high.

Then Spirits come and fill my soul with gladness,
I sit in company with sires of old;
They tell me of a brighter future for me,
And bid me press in patience to the goal.

I drift, methinks, adown the stream of Fancy,
And view the pleasures of another sphere.
When shall I find that bliss beyond all measure,
And leave behind this old, sad dwelling here?

With joy untold I see a throng, upspringing,
In spotless white around a dazzling throne;
They sing high praises to a Gracious Father,
Who welcomes home his ransomed ones, his own.

No sorrow, pain nor death that home can enter,
Where all is joy and peace forevermore;
Ever they toil in sorrow while earth-ridden,
But win the victory on the other shore.

I view the dark, dark river by mortals dreaded,
From which they shrink away they draw near.
Ah, would they could know that joy alone awaits them
When the Grim Boatman rows them from this sphere.

Disagrees with Pickens

EDITOR OF THE VOICE OF THE NEGRO.

MY DEAR SIR :—May I say a word through your pages in regard to the article on the Southern Negro in the Northern University by Mr. Pickens? As a Northerner, while I know altogether too well the "Southernized Yankee," I do not believe that the writer of the article is correct in saying that the Negro student will find "not an ounce more of opposition in the white students from the South than from those of the North." There will be white students from both quarters who will oppose him, but the majority of the white students do not oppose him or he would not be in the university. Let him try to enter a white university in the South and he will understand what I mean. No faculty or president can force colored students upon the college if the mass of the student body is opposed to the student. I can well believe that the colored student would have pleasant relations with the Southern white student when the college forced upon the white student such comradeship; but it is only due the Northern man to recognize that while he often may not like the Negro, may not exchange a dozen words with him, he believes that he should be given the opportunity of a man and not be molested in his work, and after all, this is the fundamental thing the Negro wants and should not be lightly set aside, and the Northerner put down as living merely in "external obedience to law" instead of still, in many instances, believing in democracy. It was not "external obedience to law" that made the Harvard men boycott the barber who refused to shave Lewis. The North is bad enough, but if its people are told too often that they have no more regard for the democratic rights of the Negro than the Southerner has, they may grow to think so, and we shall "jim crow" in street car and school and college; and then you will not have the chance to find out how bad the Northerner is!

Very truly yours,

MARY WHITE OVINGTON.

Opportunities for Southern Negro Women in Northern Cities

By Frances A. Kellor, General Director of the Inter-Municipal Committee

Is there an opportunity for the Southern Negro woman to find employment in the Northern cities? Sharp as the competition is, high as the qualifications must be, I unhesitatingly reply that there is a chance for her—there is employment for her. But this chance depends upon certain conditions which must be strictly complied with. Work in the cities requires a higher degree of skill; the efficiency must be machine-like; it requires more energy, more perseverance, more willingness to work hard. Into the cities is poured the great tide of immigrants, so that at all times, there are many unemployed. Then workers in the cities require stronger characters because of the multitude and cunning of the temptation which assail strangers. All labor is better organized in cities, and many occupations are closed to Negroes.

The great majority of Negro women coming to Northern cities must, for the present depend upon the different forms of domestic work, either in their own homes, or in the homes of others, or in hotels and other public houses; or they must marry. Only about one-tenth are to be found in mercantile employment and in business.

If these conditions are true, then Negro women coming to Northern cities should start under the best conditions. As a matter of fact, they now come under the worst conditions possible.

Negro women go North of their own accord, because they have heard of the wonderful things which the cities offer, and of the sights to be seen. In this case they start of their own initiative, but often without friends, or money, or influence, or knowledge of the place where they are going.

But many who are contented and happy in their simple homes are dragged forth by unscrupulous employment agents, careless employers, and unwise friends, who offer "high wages, easy work, and good times." Three things must be remembered. Higher wages are paid in the cities, but it costs much more to live; no one in the city where competition is so strong can have easy times and earn an honest living. Good times imply many unknown temptations.

I want to speak about the dangers of going North with employment agents who promise work and offer to pay the fare. The agents go into the homes and country districts, and entice these girls to leave by their wonderful stories of the "North" or of "New York." When they reach the agencies, these ignorant colored girls are promised good wages, easy work and good times. That is what "going North" has meant to most of them, in prospect. They sign a paper, often without reading it at all or having it explained to them. It is a contract by which they agree to work one or two months without pay for the person paying their expenses. "And I further agree," continues a typical contract, "that all my personal effects may be subject to their order until I have fulfilled this contract, forfeiting all claim to said personal effects after sixty days from this date, should I fail to comply with agreement." A copy of the contract, together with the steamships company's check for the girl's baggage, is sent by mail to the prospective employer or the agent who pays expenses.

Sometimes the boat is delayed in sailing; and as the agency has no sleeping quarters, the women begin their new pilgrimage by walking the streets, or by going to ques-

tionable places. Many, indeed most of them—start North penniless, with but one place to go, the address of the employment agency of their employer. This is all the Southern Agency does—gathers the women up, gets the contract signed, pays the fare of \$7.00 to \$10.00, and puts them aboard the boat with but one address.

At the steamships' dock, the woman whose expenses have been paid by an employment agency is met by its runner. Her baggage—the property of the agent—goes to the agency, and she, also the property of the agent, follows to a lodging house which he runs in connection with the agency, or which some friend of his runs. There she waits until a position is offered. If she has money, no place is offered her until her small fund is spent for board; if she has not, she is sent to the place which offers the highest fee. And what place is that? The disreputable house, where, according to promise, "the pay is high and the work easy."

Be it said to the credit of some agencies that they do bring Negro women North with the intention of sending them to honest homes to work. But the woman who proves inefficient as a houseworker, or whose easy going Southern temperament shrinks from hard work, or who came on the promise of twice the wages she can earn and insists on getting every penny—these the agent turns loose upon the city, many of them to find their way into hospitals, almshouses and reformatories.

But there are agencies—many of them—that never intend to send women to honest places. When the newcomers are safely in the lodging house, the runners or "friends" of the agency show them the "sights about town," usually ending up with concert halls; and after such evenings, domestic service in a quiet home seems drudgery.

The lodging house life completes what this sight-seeing has begun. Not only are men and women lodged together, but hab-

itudes of disreputable houses, street walkers and other questionable characters mingle with them without discrimination, both in the lodging house and in the agency. After a few days or even hours the green girl may be approached on the subject of "going to work in a sporting house." Why not, for a time at least? Many a young girl accepts with the intention of staying only long enough to pay her debt and redeem her baggage, and buy a few gay clothes; and then of leaving for a pleasant home. She does not realize how difficult it will be to leave, or how easy to step from the workers' ranks, when one is living daily amidst immoral influences and the temptation of easy money. And suppose that she refuses?

Now let us look at the forgotten contract. She owes not \$7.00 but \$20.00; for she finds in New York that this sum is the price of her transportation—almost three times the regular fare. She cannot even open her trunk without pay. She knows not one person in the city but the agent and his runners; and she is penniless. I ask what is to become of the girl who angers the agent by refusing the position that he offers? Is it that the Negro woman is already immoral when she reaches our Northern cities? There are many known cases to prove that her first wrong step is taken in the North where she is friendless and subjected to dangers greater than those that beset any other women, except the most ignorant immigrants.

Once in a disreputable house as a worker, the luxury and ease make the life of the inmate attractive, and the agent knows that he can safely propose this as the next step. But it does not end here. Is it forgotten that the girl must work from one to two months without pay? The agent tells her she may leave her trunk without charge, taking only the little she needs, until she sees if she likes the place. At the end of two months she calls for her trunk and finds fifty cents a week or month is the charge of storage.

She has earned no money during these weeks, because of the terms of her contract with the agent; so she forfeits all her possessions! There is cunning in this forfeiture! By keeping the girl's baggage and permitting her to use it at the agency, the agent holds her indefinitely in his power. He always knows where she is, he places her when she is out of work, or takes her away from one employer for another; he even compels her to give names and addresses of her Southern friends, so that he may write them to come North, using her name as an inducement.

These dangers are not exaggerated. They are really underestimated. From one Georgia town this year some three hundred Negro women have been sent North. Not long ago a whole carload of fresh, attractive Negro girls was going North to be sent out with a gang of railroad laborers!

There are certain things which every minister in the South should preach, and which every adult in the home should teach.

First, That unless a Negro girl has money, influence, or a position which she knows is reliable, she is safer and more prosperous in the South.

Second, That every place offered her should be investigated by her or her friends before she leaves for the North.

Third, That the word and promises of young men who may have been honest and true when living in the South must not always be taken, for many of them who have been industrious in the South, go astray in Northern cities and live off the earnings of women whom they bring up later.

Fourth, That every Negro woman should attach herself to some church when she arrives in the city. Many good women of strong church attachments in the South neglect this and drift away. The surest way for the lonely Southern Negro woman in the city to know the best of her race and

not those who will lead her astray, is to join a church.

Fifth, That no Negro woman should start North without some money for lodging, meals and carfare. Many women thinking they have paid for first class tickets including meals, find when on board that meals are not included, and have taken the journey with no food, having no money to buy even a crust of bread.

But not only must the parents and the women themselves take care, but there is need of continued warning and preaching throughout the South of the dangers of reckless traveling and the falsity of the promises of high wages and easy times. The ministers are in the position to teach these dangers. Indeed if the actual supervision of much of the shipping of workers North was in their hands, a decrease of the evil would speedily result.

Then the cities have a duty. Supervision at the port of shipment is needed to prevent frauds. The steamship lines can do much to further this. At every dock there should be a matron, familiar with Northern city conditions, who can advise and direct these women, inquiring if they have money and addresses of home or friends to whom they can go. Some provision should be made for lodging these women at night, especially at Norfolk, and it has been proposed that the churches near the docks use their basements for this purpose and open a lunch room. It is a suggestion worthy of their thought.

There is a systematic attempt being made to meet these great evils. Associations have been started in New York and Philadelphia, and are under way in Boston, and an effort will be made to extend them to other cities, for the Protection of Negro Women. The Central Office is at 111 East 23d Street, New York City.

The line of work of these associations is well defined. They aim to prevent helpless, friendless, penniless, inefficient Negro

women from being sent North by irresponsible agencies; to place matrons at the Southern ports to advise, direct and counsel with these women before they leave, and to communicate with another agent who has already been placed at the docks and is under the supervision of the Travelers' Aid; to secure separate steerage accommodations and stewardesses on board ship; to provide respectable lodging houses; to establish training schools, for those willing to learn, and to improve the employment agencies. The churches, while not represented as denominations, these associations being undenominational, have endorsed it and threw open their doors for meetings and are con-

tributing funds. The ministers' conferences have appointed committees to confer and find ways of helping. The Hampton Committee, which has an agent studying conditions at the Southern ports, is working in close co-operation, and when unprotected women leave, it notifies these Northern organizations, who can then meet the girls at the docks, place them in safe lodgings and find honest employment for them.

These associations are bureaus of information which will answer inquiries about work, places, transportation. All they ask is that the colored women will take the time and thought to inquire about the city before leaving or will arrange with the Associations' agent to meet them.

STRENGTH TO SMILE

By Ethel Chestnutt Williams

Bitter the wind, the path is rough,
Spent is my soul as I plod my mile;
I do not ask a smoother path,
Since Thou dost give the strength to smile.

Scarce is the wine, the fare is poor,
Athirst is my soul as I plod my mile:
I do not ask for flask or meat,
Since Thou dost give the strength to smile.

Heavy my load, the meed is small,
Weary my soul as I plod my mile:
I do not ask for rest or gold,
Since Thou dost give the strength to smile.

With strength to smile I'll keep the way,
And breast the storm as I plod my mile:
No trial of earth but I can bear,
Since Thou dost give the strength to smile.

False Deduction

A certain office-boy was wont to appear at his employer's office with a very dirty face. One morning he appeared with the remains of a breakfast round his mouth. The junior clerk with an eye to business, said:

"I bet you sixpence I can tell you what you had for breakfast this morning."

"Done!" said the office-boy.

"It was eggs," triumphantly replied the clerk.

"Wrong," said the boy; "wot you see on my mouth is yesterday's."—*Tit-Bits.*

FATE

By John B. Poindexter

"The sky is clouded, the rocks are bare;
The spray of the tempest is white in air;
The winds are out with the waves at play,
And I shall not tempt the sea today."

"The trail is narrow, the wood is dim,
The panther clings to the arching limb;
And the lion's whelps are abroad at play,
And I shall not join in the chase today."

But the ship sailed safely over the sea,
And the hunters came from the chase in glee;
And the town that was builded upon a rock
Was swallowed up in the earthquake shock.

Colored Business Men of Jacksonville

By W. I. Lewis

[Jacksonville, Florida, has only arisen to prominence as a business centre within the past forty years. Unlike many others of the older cities in the South, it has no illustrious ante-bellum prestige of any pronounced magnitude. Its growth and notoriety has come about in recent years, comparatively speaking, and right at the start of that steady and unmistakable prosperity that increases as it advances, colored men figured in real estate and business projects in no small way. When land was cheap even in the center of the city and before anyone realized that values in realty would ever reach their present limit, lots and squares of city property in the possession of the colored men improved in the squatter style that was characteristic of those years.

By force of necessities that come to those who are "land poor" succeeding years brought about many changes of ownership, until today, there are not a great many people owning property in the centre of the city. This retrogression, however, is not borne out when considering the pace colored men have kept as regards business pursuits; from the humblest daily toiler to master mechanic, the men of this race have figured from the days of the latter sixties to the present. It is open to the notice of all that these men measure up well in business acumen, and, in the aggregate, they tally honorably with their white brethren in resourceful-

ness, vigilance, persistence and the other essential qualities of the business man.

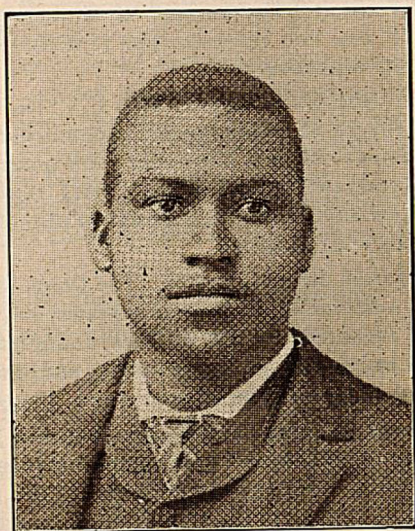
The line of march, leading back some forty years, is strewn with the remains of blasted endeavors, but, true to the inexorable toils of that most cruel of all laws, "The survival of the fittest," much remains to cheer and inspire. The Afro-American Baptist Association, an industrial insurance company that combines a savings department is a concern that will stand the capitalization of many thousand dollars. Its head office is on Main Street, one of the principal thoroughfares of the city. There are the offices of the Manager, Mr. A. L. Lewis, and the Vice-President and Superintendent of Savings, Mr. A. W. Price, desks for the cashiers, clerks, bookkeepers and agents. This company was organized about six years ago by the Revs. Milton Waldron, E. J. Gregg, Dr. A. W. Smith, Mr. A. S. Lewis, Mr. A. W. Price and others. By vigorous advertising and canvassing, the company has reached an enviable eminence; it has a sound standing with branch agencies all over the State, which are carefully looked after by Mr. A. C. Porter, the field superintendent.

The Capital Trust and Investment Company, whose bank is in the business centre of the city on Cedar near Bay Street, has for its President Mr. S. H. Hart. This company has a regular banking business and it has exchange relations with New York banks and with banks in Chicago and St. Louis. Among its depositors are some of the biggest business men of the city and each month they receive and pay out over \$30,000.

The W. J. Geter undertaking establishment does nearly all the funeral directing business for the colored people of the city, whose population is now over 45,000, with more than half of these colored.

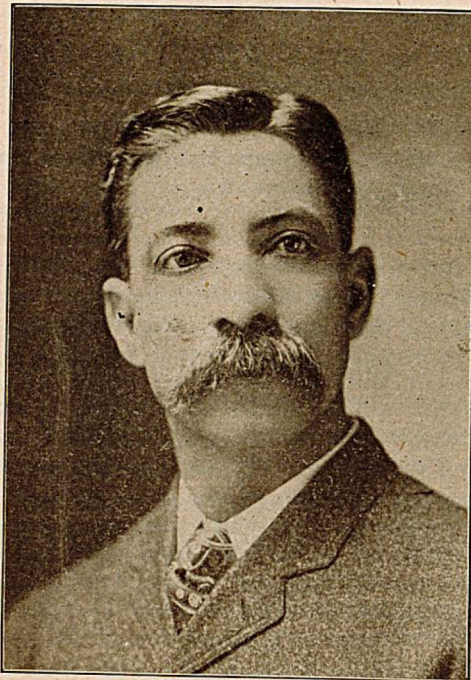
The Boyce dry goods store, on the corner of Bridge and Forsyth Streets, has been a popular trading place for nearly fifteen years. Stocked with goods at a value of \$20,000 this store is in the safest sense a fixture. Mr. and Mrs. Boyce are the managers, and with the aid of half a dozen young lady clerks and a general utility boy, they serve their throng of customers.

The vegetable, fruit, poultry and meat establishment of Davis and Robinson, now owned by Mr. E. W. Robinson since the death of the senior partner, is a concern of large proportions and the volume of business done there in a year reaches up to many thousand dollars.



A. L. LEWIS

Business Manager of the Afro-American Benefit Ass'n



S. H. HART

President Capital Trust and Investment Banking Co.

G. C. Anderson, on Florida Avenue, is a young business man engaged in the family grocery business. He carries a stock of about \$2,000, and has a patronage that pays him well.

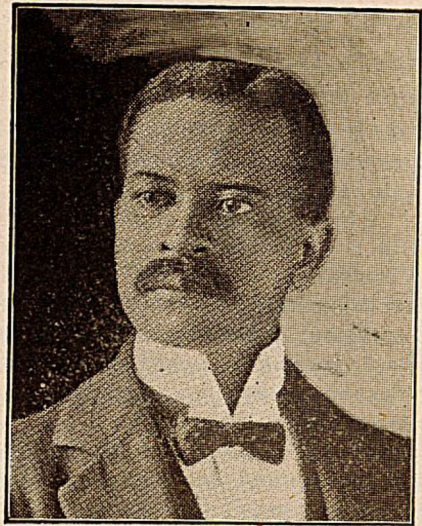
The Imperial Pharmacy, owned by Doctors A. W. Smith, J. Seth Hills and J. A. Benedu, is the leading drug store owned by colored men in Jacksonville. Dr. S. M. Player, Dr. D. W. Culp and Dr. T. E. Butler each have a drug store and they all receive sufficient patronage to keep them going.

Charles H. Anderson is a young man of unusual business instinct, who does a large business at retailing fish and game of all kinds.

S. M. Prioreaux is profitably engaged in the cigar making business. He runs his own factory and for years has been successful in putting cigars on the market that sell well. He is also an extensive shipper.

Thomas Baxter is extensively engaged in the saloon and vaudeville theatre business. He is also manager of the amusements at Lincoln Park, a popular pleasure resort in the suburbs of the city.

W. Graves, R. J. Williamson, J. C. Holmes, Moten & Alexander, C. C. Marinqalt and J. L. Usher are all well established in the family grocery, market and produce business. Their places of business are in different parts of the city, in



DR. A. W. SMITH

One of the Originators of the Afro-American
Benefit Association

localities where there are many housekeepers to give them liberal patronage.

J. H. Blodgett is in the lead of all the men of his race here as a developer and owner of real estate, and there is but one man here of any race who has built more good houses in the city since it was destroyed by fire in 1901.

The medical profession is honorably sustained by Doctors J. D. Crum, A. W. Smith, J. Seth Hills, W. C. Smalls, D. W. Culp, H. W. James and P. N. Richardson. There are some others who have recently entered the practice of medicine here. The city has two dentists--Dr. J. A. Onley and Dr. H. A. Anderson.

Miss Eutha M. M. White, Mrs. C. C. Davis and Miss Rebecca Sams are the more prominent business women. Miss White keeps a dry goods store and a woodyard, and does well. Mrs. Davis and Miss Sams have dressmaking establishments, with dry goods and millinery.

The Royal Benefit Society, The Union Mutual Benefit Association of the United States, and other similar organizations are all here, doing business on the industrial insurance plan, and there is rumor of others still to come.

The legal profession is well represented by Judge J. E. Lee, who is collector of internal revenue; J. D. Wetmore, who is practicing attorney and member of the city council; John Wallace, practicing attorney of many years standing; J. A. Bowman and W. H. Thompson, practicing attorneys.

The merchant tailoring business is well represented by J. W. Walton, C. E. Sinkler, W. A. Glover, E. C. Brown and others. While among the leading restauraners are E. Nixon, R. H. Griggs, G. W. Hollaway, Mrs. Viney Napoleon and others.

The Rise and Reign of Bourbon Democracy

By Joseph C. Manning

[It was Joseph C. Manning, of Alexander City, Ala., who, in a letter to *The New York Press*, Aug. 19th, 1904, directed national attention to the comparisons of the vote polled in Southern Congressional Districts with that electing Congressmen in the Northern Districts. He called attention to the vote of 1,433 ballots electing John Sharpe Williams, of Mississippi, in 1902, as compared with the vote of 22,941 ballots electing Speaker Cannon of Illinois. This startling disclosure gave the Republican cause valuable data for use in the campaign.

Joseph C. Manning is a native of Clay County, Alabama. He attended the high school at Ashland, Clay County, until fifteen years of age and then entered the Normal College at Florence, graduating from this institution. He was elected to the Alabama Legislature as the fusion candidate of Republicans and Populists in 1894, serving the term of 1894-95 and was recognized as the anti-Democratic or Kolb leader on the floor of the House. He organized and was made President of the Southern Ballot Rights League, an interstate organization formed in New Orleans for showing up ballot frauds. He spoke North in 1895 before the Republican Club of New York, and in 1896 was a guest of honor of the Union League in Philadelphia. He was an orator on Grant Night, at the Middlesex Club, Boston, April 27th, 1903, and his speech on the subject of "Letting the South Alone" attracted wide-spread notice.

Mr. Manning is the author of a pamphlet upon the subject of "Rise and Reign of the Bourbon Oligarchy." This little work has been read by the leading men of the Nation, North and South, and Republican leaders have pronounced it a brilliant portrayal of the conditions. An article by Mr. Manning upon the subject of "Pacifying the South" attracted considerable comment. As a writer and speaker, he has won national name. He is now Postmaster at Alexander City. It was from Alexander City, Tallapoosa county, that Mr. Manning wrote his letter in 1903 exposing the peonage conditions and practices in Tallapoosa county. This article published in *The New York Evening Post* brought upon his head a great flood of abuse from partisan Democratic papers South and won the interest of the press North. Events vindicated Mr. Manning and the evidence produced in the United States Courts established his declarations.

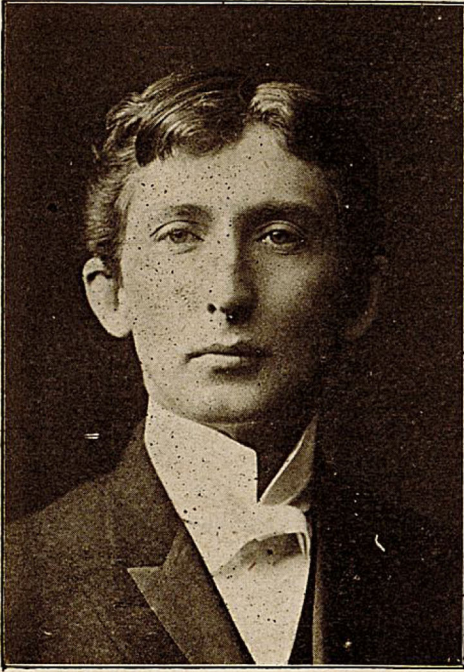
In the exciting anti-Democratic campaign in Alabama made by Reuben F. Kolb, who was twice counted out for governor, Mr. Manning was busy upon the stump and spoke in almost every point of prominence in the State. He was at his best in a joint debate.

Mr. Manning was, for a time, a staff correspondent of *The New Orleans Item*, and at one time, edited the American Press Association service in Atlanta. He is a believer in President Roosevelt and was the first leading Alabama Republican to declare for his nomination for the presidency and it is conceded that his work lined up the Alabama forces for the President.—THE EDITORS.]

Prior to the civil war, preceding secession, the common people of the South, the poor whites, were told that the liberation of the chattel slave would but be the fore runner of the enforcing by the North of social equality as between the illiterate Negro and the poor whites of the South. Thousands of poor whites, wrought up and inflamed by this ingenious and wicked appeal to passion and prejudice, shouldered the musket

and fought to keep in servitude the slaves of the bourbon aristocrat who, himself, had been exempted from bearing arms by reason of his wealth in human muscle and toil.

Strange it is that the old threadbare yet adroit appeal to ignorance, based on similar lines of procedure and cunning, was so effectively employed in the last presidential campaign to the extent that the masses in the South yielded in inaction and submis-



HON. JOSEPH C. MANNING

sive acquiescence to the further reign of the bourbon oligarchy. The Democratic race issue did not serve the purpose, although, of attracting the common people to the polls in its support in 1904 as it had so effectually led the masses to plunge into secession and war in the bygone days.

How hollow and how meaningless all this furor of the bourbon press about "social equality" and "Booker T. Washington," etc. Pity the voter who is influenced by such as this; pity the poor white, shivering under the cover of a mortgage, who, sleeping over his own rights, is so misled and misgoverned. The poor white, on his one-horse farm, needn't have any fear that Booker T. Washington will wander out of his path of duty into conflict with him. The common people are, at last, coming to realize that it is not the man with the dark skin, but the Democratic demagogue, with the dark scheme, that has most beset them and their well-being. There is an awakening, all around, to the fact that it is not any "Negro question" that seriously con-

fronts the South. The trouble has arisen from the bourbon Democratic misuse of this situation to hoist its "flim-flam" methods upon a majority of whites as well as to dominate and drive all blacks.

These Democratic statesmen of the South, now seeking to influence the shaping of Republican policies, should halt for a moment and consider just how badly the Southern Democracy itself is in need of their self-esteemed wisdom. Although the Democratic race issue enabled Parker to carry twelve Southern States, investigation shows that, of the white voting population 3,317,797, the Democracy polled only 1,120,714 votes in these States. The colored persons of voting age in this group of States number the sum of 1,548,377. It is rather sad that Republicanism in the South is not "respectable" enough to attract to it the support of these bourbon Democratic leaders who have, by bourbon methods, alienated the masses from the machine Democracy to the unmistakable extent that these political oracles will soon have to get into some other party and at the head of some other political procession if they have any real backing! It is a pity that the Republican party South may not adjust itself to suit the taste of these "secesh" Democrats and meet the "moral" standing of the ballot box stuffers! Sad it is, isn't it?

As compared with the former Republican vote there is nothing short about the vote cast for Roosevelt in the twelve Southern States voting Parker majorities. Roosevelt received 622,227 ballots in the States and this, too, when the colored voting population had been removed, practically, from the voting. McKinley received only 881,677 votes in these States in 1900 and prior to the disfranchising of colored voters in Virginia, Alabama, Texas and North Carolina. In 1896 McKinley received 1,025,130 votes, but this was ante-dating the work of the bourbon axe. It was before its swing had first commenced its sway, hewing into

Louisiana, Mississippi and other Southern States. During the era of the "glory" talk of "peace between the sections," which was a characteristic of the McKinley administration, it will be realized that while the Republicans North talked of "glory" that the bourbon regime down South planned its own entrenchment and the wholesale disfranchisement.

It is coming to dawn, however, upon whites, as well as blacks, that the nationality of the citizen, the sovereignty belonging to him by reason of his nationality, has come to be practically a memory upon the part of the masses in the States of the South. This North and South slopping

over, between the copper-headed Northerner and the fraud manipulating Democracy of South, yet, it seems, holds the centre of the political stage.

It is well that the old battle flags are coming home to their owners. They will need them in their business. It will require much waving of flags and "frothing at the mouth" of the bourbon eloquence to entice the "driven to the woods" masses to again come out and trot at the heels of the bourbon boss as the dog trots along after his master. Tho dog, however, gets a bone occasionally. The poor masses of the South have not been so fortunate.

Alexander City, Ala., April 21, 1905.

Book Reviews

The National Baptist Sunday School Lesson Commentary for 1905. By R. H. Boyd, D.D., LL.D., J. T. Brown, A. M., S. T. B., and W. S. Ellington, B. A. National Baptist Publishing Board, Nashville, Tenn. 261 pages.

This publication deserves great commendation. The phenomenal rise and growth of the publishing house are nothing short of marvelous. The book comes complete from the hands of this Negro publishing house, perhaps as good as any in Nashville, better in some respects. A comprehensive exposition of each lesson for the year is given. Following each lesson there are "Oriental Flashlights," "Tacks to Drive," "Primary Teaching Points," and "Doctrinal Questions Answered." All these departments are fairly good. One could wish, however, that the editors had a deeper acquaintance with modern scholarship. A good map of Palestine accompanies the lessons. The introduction of the book is replete with facts concerning the history and development of the modern Sunday School. Who knew this: "The first Sunday School organized in New York City was by a Negro

woman, Kate Ferguson?" On the whole the commentary is excellent and deserves praise. But such a slip as the following should not occur when its editors have so many high titles after their names: speaking of the synoptists they define them as "the writers whose meaning can be easily seen!" This commentary has a constituency of a million, and such a slip is unpardonable.

Talks for the Times. By W. H. Crogman, President of Clark University, Atlanta, Ga. 320 pages. \$1.00.

No one can read this volume of excellent addresses without feeling greatly refreshed. The author is one of the most cultivated Christian gentlemen of any race in our land. His language is chaste and pure, flowing like a mountain stream from the heights. His thoughts are noble and inspiring. Every young colored person should read it, and white, too. One of its finest orations is that on "Life's Deeper Meanings." It is a fine protest against superficiality. The whole book is a wholesome tonic.



Serfdom

By W. E. Burghardt DuBois

IV

The barbarians who overcame Rome had among them only the primitive kind of slavery—i. e., the enslavement of captives in war and some few serfs. This fact, together with the inability of ignorant barbarians to understand the nice distinctions of Roman law and usage tended still further to the consolidation of Roman slaves and freemen into serfs.

We must have not to notice the successive steps by which the serf of the middle ages rose to freedom. Let us take the history of France; we can here distinguish three periods: the first of slavery proper, lasting until the conquest of Gaul by the barbarian Franks. From that time until the close of the reign of the first real French King, Charles the Bald, in the latter half of the ninth century, was a period of serfdom or half-freedom; the full system of serfdom, however, arose under the fully developed regime of Feudalism, which we must now study.

The dying Roman Empire impressed one new idea on the minds of its barbarian conquerors so vividly that it has lasted until today; and that was the idea of unity. The Grecian political mind never rose above the idea of the city as the centre of political life. But the Roman invented and carried out the idea of a united supreme world empire; and this splendid conception the barbarians of the North ever clung to, and from Charlemagne in the ninth century to Napoleon in the nineteenth, this dazzling goal had led all the great statesmen of the world. The barbaric Germans, however, were used to small tribes and petty chiefs, and their first work was to consolidate these into great nations by the rise of chieftains of preeminent ability who subdued their

rivals and founded unified nations. By far the greatest of these leaders was Charlemagne, a world-genius, who really re-united the old Roman empire for a time. But such men as Charlemagne are rare, and his empire virtually died with him. Strong leaders, however, continued to rise, and though they could not weld again the Holy Roman Empire, yet they laid the foundations of the smaller states of England, Germany, Spain, France and Italy. But they soon found that it was much easier to acquire power than to keep it once gained. They therefore sought to consolidate their acquired power that they might keep and transmit it to their dynasty. The result of their endeavors was the Feudal System.

When a wandering barbaric chief invaded and captured a foreign land, the title to that land was vested in him, but he distributed it to his chief officers to have and hold as long as they rendered him a definite military service. Each chief in turn farmed out their shares to their officers on the same agreement of military service to be rendered; the officers in turn let to landlords, and they to the serfs or slaves under them. Thus was built up a network of self-interest which consolidated and strengthened the state and at the same time protected industry. This system spread all over Europe. The kings of England, like John for instance, in theory owned the whole land of England. The great barons and earls who met at Runnymede, held their lands of him in fief as it was said, i. e., on the sworn condition that they would send to the aid of the king whenever he might be at war, a certain armed band of fighting men. So the leaser, lords and barons held lands under the greater and so on down to the

serfs who toiled in the fields and fought in wars—not slaves, but bound to the soil and to certain fixed services to their overlord. Thus all Europe formed in the tenth, eleventh and twelfth centuries a network of superimposed kings and chieftains builded on a foundation of serfs; the French Revolution was the final revolt and rise of these serfs in France. In England, during Anglo-Saxon times the mass of the people were slaves. William the Conqueror introduced the rigorous Feudal system and the slaves became serfs, or as they were called, villeins or cerls. The rise of these serfs to full rights was very slow indeed. Not until the great English reform bill of 1832 can they be said to have become fully free. In Italy, the development of a free city life led to the early enfranchisement of the serfs, before, however, they really were fitted for it, and to this day the Italian peasantry show the lack of that long, severe training which developed the English freemen.

In Germany, the Feudal system never gained its full development and consequently there arose numerous petty sovereignties which oppressed and retarded the development of the serfs. If you ride through Germany today, one of the most picturesque elements of its scenery is a relic of this triumph of the under lords of this land over their weak sovereigns. Riding down the Rhine on a bright summer day, you suddenly espy on the heights to the left a dark, crumbling old ruin, with mighty towers and vast rambling walls crowning the very apex of some rugged hill and looking down on the merry waters of the Rhine out of a past of five centuries. On farther to the right rises again a great grim bastion on a single sharp, almost inaccessible spur of the rock. If you pass by the great fortress of Ebreubreitstein, past Mainz, down to Heidleberg, you will look upon the most magnificent ruin in Europe; high, ivy-clad walls that speak a strange new tongue. All these ruined castles were once the seats of

feudal lords, who, awed by a powerful sovereign, ruled the surrounding country from these strongholds like petty despots and made life hard for the mass of people. To protect themselves the masses gathered themselves in turn in great walled cities like Nuremberg and emancipated the serfs—a bitter apprenticing them in great trade guilds, they began modern industrial life. In the country, on the other hand, the full emancipation of serfs did not take place until our day.

The recounting of this great development has doubtless been puzzling and tedious to you, and yet you must remember how very important it is. Let us, for instance, look upon the modern conditions of life and trace some of them back to their origin in the period of which we are speaking. Take for instance the question of wages and see how it comes from the victuals and rags which the primeval master threw to his slaves, then the fixed share of the produce of the serf, then the larger share of the freeman, and finally the commuted money payment of the modern freeman. So the position of employer can be traced back to that of landlord, then feudal knight, then Roman patrician, then savage warrior. The trade union is nothing but the evolution of the trade guilds of the Emperor Domitian, and the great Trusts of today are the Feudal system reclothed.

To recapitulate, we have seen how the Roman slave through interworking of personal interest, political weakness and moral regeneration, became possessed of certain legal rights, the principal of which was that he could not be sold from his farm and that he had a right to the fruits of a part of his labor. Once thus started it was a matter of gradual evolution when he would gain all his rights and privileges.

But think of the price he paid for these privileges: I have said that the effort of Rome to evolve a freeman out of a slave so taxed her weakened energies as to render

her helpless before the invader; that the fall of Rome before the barbarian hosts meant the practical darkening if not the extinction of civilization. Such was the case and so dense was the ignorance, so revolting the license, so godless the barbarities of the centuries following the first triumph of the Germans, that the world with one accord has called that period the Dark Ages. And they were dark; all government was at an end; robbery, immorality, murder and gluttony were rife. Great emperors could not write their own names, the most learned could scarcely read, superstition and witchery swayed the people, books and literature were unknown. Indeed, when we look at this triumph of ignorance and hear it praised in the name of freedom, the thoughtful must ask, Was freedom worth so much? The Roman slave, to be sure, now lived better, but was life worth living under such circumstances? For after all, mere living is not the end of human life unless there be some object for which we live—some vast Ideal of the True, the Beautiful and the Good; without this, life is a hollow mockery. And the world of the seventh, eighth and ninth centuries seemed without Ideals of Truth—without common decency. And yet a spark remained. Hidden in the tawdry palaces of Constantinople, hidden in the bare walls of monasteries, hidden in the minds of priests, lay the forgotten treasures of the beautiful civilization of Greece and the strong culture of Rome, ready when the time was ripe to be reborn into the world. The centuries dragged slowly on, the slave became serf, the church became great, law and order was established. Then a strange event launched the new world. Another horde of fiercely brave fanatics rushed out of Asia, across the Hellespont, into Greece and seized the last resting place of Roman culture and planted the Crescent of Mohammed. Immediately the scholars driven out flew to Italy with the treasures of

learning; the rebirth, the Renaissance began, and the fifteenth century was its birthday. Printing was invented, the compass contrived, Africa circumnavigated, America found. But more than all this, the treasures of Greek and Latin literature, of Grecian and Roman civilization, became known to the world again after its day of long ignorance; men again began to think, and they thought themselves out of the fetters of the Catholic Church; they thought themselves out of the fetters of serfdom and feudalism and thought themselves into the freedom of the twentieth century.

At last the culture which Rome lost was restored and restored to freemen.

What is the lesson then this story has for us? First and foremost it must teach us patience—long suffering patience with this queer world: we see that a system once universal has by some strange anomaly come down to the nineteenth century. And yet it is no old, strange thing, but one of the most familiar of human institutions—so familiar that for centuries upon centuries men argued it must last forever. We have seen it disappear and in its place has come what? Sunshine and happiness? O no! the shadow of that dark receding cloud is thrown across us and our children's children. And is that strange? No, the ancient slave did not become wholly free when emancipated. Why? Because he was not fit for freedom, he could not protect himself, he could not recognize the Good and True and Beautiful when he saw it. So we, too, must be content after so many years of crushing repression to go through years of prejudice and misunderstanding and ridicule; we must not expect noon to follow midnight, but must be prepared to pass through all the shadowy horrors of a gloomy twilight.

This, then, is the lesson we may gain from the history of slavery in the ancient world.

The Welding of the Link

By Gardner Goldsby

CHAPTER XVIII.

IN THE NAME OF HUMANITY.



HERE is a story in an Ancient Book about a man who dreamed one night that he saw a certain Macedonian standing on the shore and shouting a plea to the dreamer to come to the aid of his countrymen; and so moved was the seer by this summons that he felt it to be a divine call and started off the next day to do what he could in the line desired.

For years and years there rang in the ears of the American people a similar appeal. The cry came from Cuba, the beautiful and fruitful little island, which is separated by less than a hundred miles of water from the Southern extremity of our coast line, and which for centuries groaned under the galling yoke of Spanish oppression and tyranny. For years and years this appeal went unheeded by our great government. At last one night the footfall of the hour of liberation for our little island neighbor was heard approaching. It was Tuesday night, February 15, 1898. Captain Charles D. Sigsby, commanding the United States battleship *Maine*, sent the following historic dispatch to the Secretary of the Navy at Washington:

"*Maine* blown up in Havana harbor at 9:40 o'clock and destroyed. Many wounded, and doubtless more killed and drowned. Wounded and others on board Spanish man-of-war and Ward Line steamer. Send lighthouse-tenders from Key West for crew, and few pieces of equipment still above water.

"Public opinion should be suspended until further report. All officers believed to be saved. Jenkins and Merritt not yet accounted for. Many Spanish officers, including representatives of General Blanco, now with me and express sympathy."

Three days after the disaster the Navy Department made a report which showed that the *Maine* had 355 men on board, of whom only 24 officers and 76 men were saved, 57 out of the 76 men saved being injured. Here was a divine call indeed! And as one man, the people of America cried loud and long that the iniquity of Spanish rule in Cuba should cease. Exercising the patience and reserve, becoming his high office at such a time, President McKinley yet appeared to perhaps the vast majority of his fellow-citizens to be callous, lukewarm, hesitant. Before the war ended, to be sure, the whole country most certainly learned to sympathize with the intense desire felt by the President that the bitter cup of war might pass from his lips and the lips of the nation as well.

After the explosion, an investigation was begun by a court of inquiry to determine by direct and scientific evidence the cause of it. The sittings of the court were prolonged for no less than forty days. When its report was finally made public, it showed that every part and fragment of the wreck had been scrutinized, and everything indicated a force applied from below upward. The President sent the report to congress, with comments thereon, which by many were thought to have been unduly conservative; and, in the message which he sent to the congress on April 11, asking authority to use the military and naval forces of the United States to compel Spain to evacuate Cuba, he based his request on Spanish inhumanity to Cubans, and Spain's inability to conquer them—and not upon the destruction of the *Maine*. This was no doubt due to the lack of technical proof that it was by Spanish officers, acting in connivance with the Havana authorities,

that the explosion was produced. The certainty was a moral one, but the President was right in believing it desirable to eliminate every ground of criticism from our proceedings. It was in the name of humanity, therefore, that America finally declared war.

CHAPTER XIX.

A DREAM VOICE.

"Sister," said Ned Cranston, soon after the President issued his first call for volunteers, "I am going to the front."

"Going to fight for your country?" asked Louisa gleefully.

"Yes; and with a weapon that's mightier than the sword."

"And what's that?"

"The pen."

"Going to be a clerk or a paymaster or something of the sort?"

"No; something bigger and better. I'm going to be a Special Correspondent. I received an assignment today from one of the New York papers."

"God bless you, brother. In a time like this, every man's place is at the front. It's better to be a correspondent than not to go at all."

After a pause, Louisa looked at Ned, and, smiling, said:

"Somebody else is going to war, too."

"Who?"

"Charles Stuyvesant."

After another pause, Louisa continued:

"He told me in a letter today that he expected to join the First Volunteer cavalry, which is familiarly called the Rough Riders."

"Yes," grunted Ned, "that warlike combination of New York dudes and Western cowboys!"

"But that isn't all," Louisa said, ignoring Ned's sneering remark. "He is willing to come here and marry me before he goes, and, you know, brother, there is only one thing to prevent it. Surely, Ned,

if ever there was a time in the history of our country when all sectional and party lines should be obliterated that time is now. I have stood by you and tried to cheer you in your hours of despondency; and, even when my own poor heart has been weighed down with heaviness, I have tried to smile, and I have pretended to be happy for your sake. I knew you had a great grief of your own. But that is long past now, and, though you have been drifting further and further away from your sorrows, mine have accumulated daily. Besides, you have had politics and law and such things to help you forget your woes, but I have had nothing to make me forget that I love Charles Stuyvesant. Daily I have nursed my sorrow, and daily the load has been harder and harder to bear. Ned, my own dear brother, I beg you now—it is the first time I have ever asked you—I beg you now to have some compassion upon your lonely sister and grant her heart's request."

Great tears stood in Ned Cranston's eyes. Louisa continued:

"You are going to war, Ned, and Charles is going to war. You and I may never meet again: only God knows the fortune of war. It has been more than three years now since I have seen the man I love. If he goes to war, I may never see him again. Please, brother, say that I may see him—promise that you'll let me marry him—won't you, won't you, Ned?"

As Louisa clutched him by his coat sleeve and knelt beseechingly beside his chair. Ned slowly wiped the tears from his eyes.

"Don't kneel there, sister," he said in great humility. "You rise. I ought to get on my knees to you."

Louisa arose. Ned said:

"I saw it all last night. Mother came to me in my sleep and told me about it. It was the first time I had dreamed of mother in many months. She was saying over again those same old words she spoke to

me just before she left us: 'Be good to Louisa; don't stand between her and Charles.' I heard her plainly; I knew her voice; and I thought that all at once I was taken to a great battle field far away. And as I went that voice was following me all the way and was saying: 'This is no time for marrying or giving in marriage.' By-and-by I stood where many men had fallen—men of all races, of all classes, and of all sections. The same voice came to me there and said: 'All ye are brethren.' Immediately I was taken far out to sea. Men were struggling for life and sinking all around me. And again the voice spoke to me and said: 'Or North or South or East or West—lend a hand,' and it added again: 'All ye are brethren.' And it appeared to me that a great while afterwards many of these same men I had seen on sea and land were gathered in some great banqueting hall, and I was there also among them. There was music and dancing and much merriment. And for the last time the voice whispered: 'Tolerance—peace—good will!'

Ned halted a moment. Pretty soon he said:

"That voice which kept speaking to me was my mother's—I'm sure it was; and I have been greatly troubled in trying to think what it all meant. It is somewhat clearer to me now. Sister, let us be reasonable. I'm going to war, but I'm coming back—mother said so. If Stuyvesant goes, he will come back also. I'm willing to compromise with you, though, on general principles, as you know, I do not believe in compromises. I'll make an exception this time for your sake. I cannot now consent to your marriage. Charles may come here to see you, if he wants to, before he goes to war, but we must not mention marrying until after the war. The voice said, you know, 'This is no time for marrying or giving in marriage.'"

And for the first time since her mother's death, Louisa saw, or thought she saw, a

rainbow of promise and of hope spanning her sky. Only the sad, sad soul that has been similarly bound, as if in iron chains, can have any adequate conception of the joy which came into Louisa Cranston's life, with even this faint glimpse of a day of possible reconciliation and of peace when Love should claim her own with usury. What a school the school of suffering is! And yet those who are forever free from the discipline of bitter hours and the tuition of pain never know what it is to have a long, dark night of bondage turned into a happy day of unclouded freedom and light.

CHAPTER XX.

SHADOWS.

In the summing up of wars and the incidents of wars, historians are prone to chronicle only the heroism of those who do the fighting or who direct the campaigns. Governments also recognize those who fight and by a system of pensions and other rewards, pay tribute alike to the dead and the living. But, of necessity, if you will stop to think of it, every war produces a long line of worthy heroes who, though they never face a cannon and never handle a gun, yet in the silence of home, through anxious days and sleepless nights, exhibit a patient endurance and an uncomplaining submission to their unhappy lot, which is often superior to the endurance displayed by the soldier in the midst of the excitement of the battle field.

Louisa Cranston knew that her only brother and her intended husband were both away in Cuba, and that she might never see either of them again. What anguish such knowledge is capable of bringing to the tender heart of a sensitive young woman, only the tender-hearted and sensitive know. But Louisa Cranston had long been a diligent student in the hard school of silent sorrow, where the joint-master was the peevishness of her brother and her aching heart. Her short meeting with

Charles Stuyvesant, before he went to join the Rough Riders in San Antonio, was all that love and tenderness could have made it; but in a few weeks, or as soon as the newspapers announced the departure of some of the Rough Riders from Tampa as a part of General Shafter's army corps, what is called reaction took place, and the thought of her lover being killed in battle would strike Louisa through with horror a thousand times a day. Add to this the fact that she did not know where Ned was at the time. His last article to his paper, with his name signed, had described Lieutenant Hobson's daring and successful attempt to sink the collier *Merrimac* athwart the mouth of the harbor of Santiago. Since that time, whether Ned had written any other articles Louisa could not tell, for the dispatches from the front in the paper for which Ned was working were not signed for two or three weeks subsequent to Hobson's world-renowned feat. The last letter Louisa had received from Ned was written five days before the *Merrimac* incident. This perplexing situation brought back the old listlessness, only with added intensity.

"Lawd 'a' massy, Miss Louisy," said Uncle Zeke, having observed her unusual depression, "you look fer all de worl' like you done buried all yo' friends an' acquaintances, an' dat you had jes' got bac' f'om de fun'ral. What ails you, Miss Louisy?"

"Uncle Zeke, I do feel sometimes as if I didn't have a friend in the world."

"Well, Miss Louisy, you oughtn't ter feel so, 'cause right den you's got a frien' dat's wo'th mo' dan all de othas put tergethah. An' dat frien' won't nevah leave you ner fersake you. Ole Miss usetah tell me so all de time, an' I sho b'lieves it. But I ain't in fer sayin' dat all yo' othah friends is gone bac' on you—'cause I knows dey ain't. Whar's Uncle Zeke? Whar's Dinah? Ain't we still a-livin'?"

"Yes, Uncle Zeke. But you know your Marse Ned is far away from home now,

where the war is going on, and we might never see him again."

"Don't you b'lieve it—don't you b'lieve it! Marse Ned's sho comin' bac' : he tol' me so hisse'f. He 'lows ter me, he did, dat he wa'n't a-gwintetah do no shootih' a-tall; he was jes' a-gwinetah git him a boat an' ride 'roun' in de neighborhood uv de fight in' an' see how it was all done, an' den, he would go ter de pos' office an' den 'spatch, tellin' all about it. What he don't see hisse'f, I reckon he'll jes' use his ermagination an' 'spatch anyhow. But he's boun' ter come bac'—don't you worry 'bout dat. He ain't gone wid de so'jers; he's jes' a writah!"

"But, Uncle Zeke, Mr. Stuyvesant is with the soldiers, you know. The papers say he is on his way to Cuba now."

"I don't keer what de papahs say : he's gwinetah come bac', too. Dinah done seen him las' night in her sleep. An' ain't he done ax Dinah w'en he was hyeah de las' time how long she been in dis fam'ly—an' ain't Dinah done tol' him she nussed you an' Marse Ned—an' ain't he done made a barg'n wid Dinah ter nurse fer you an' him w'en y' all gits mar'ied? An' do you 'spose he's a-gwine bac' on his word? Not him! An' Dinah seen him las' night in her sleep, stan'in' right up hyeah in dis house wid you an' Ned an' Dr. Coe an' de preachah. You know what dat means! Don't you worry. I'se been a-watchin' Dinah's dreams fer forty years, an' what she sees in her sleep is sho gwinetah come to pass. Dinah kin see mo' things in her sleep dan mos' people kin wid deir eyes wide open!"

Louisa, now with subdued sobs and then with a smile slightly suppressed, listened to Uncle Zeke's story, impressed still, as she had been from childhood, with the old man's religious trust and his firm belief in the purely superstitious. But such was her state of mind that a word of sympathy would have been welcomed from any source;

and, as a result of this poor old black man's simple faith and crude notions, roughly expressed, Louisa was enabled for the first time to indulge in the pleasures of hope—the possibilities of the future. Shadows, clouds and darkness all fled away before the homely philosophy and genial smile of old Uncle Zeke.

CHAPTER XXI.

THE GOSPEL OF BROTHERHOOD.

General Shafter's expedition, which was composed of some 16,000 troops, carried with it only three regiments of volunteers—the Seventy-first New York, the Second Massachusetts (both of these being infantry regiments), and a part of the Rough Riders (cavalry, but without horses). This expedition, the largest which ever left American shores, carried with it a host of "Special Correspondents," some famous, many infamous, the majority nondescript.

Ned Cranston reached Cuba more than a month in advance of his associates of the press gang, but he so managed his goings as as to be present when the expedition fixed upon a landing place at Baiquiri, about 12 miles East of the harbor of Santiago, and he marched with the advance guard to the town of Baiquiri (1 mile or 1½ miles inland), about 17 miles southeast of the town of Santiago.

One Sunday morning before the assault on El Caney and San Juan, Ned Cranston, in company with two or three other correspondents, happened to hear a chaplain of one of the volunteer regiments deliver an address to the soldiers who had condescended to attend the service. The soldiers were camped that day at a little place called Jaragua, to which place they had been transported by rail. Among other things the chaplain said:

"In the province of God this war will prove—has already proved—one of the best things for America that has happened since our great Civil War. There is no denying the fact that there has

been anything like a feeling of national unity between the North and the South since 1861. Secession was defeated and the Union was restored, of course, but, in sympathy, in vital national spirit, we have not been a blended, assimilated, homogeneous people. The Civil War settled the question whether a democratic government had the power to maintain its own existence and its territorial integrity against a great armed insurrection, but it left a national wound which time has not yet healed. In the last national election in our country, we were called upon to decide another question equally grave. That question was whether the people of America, enabled by universal suffrage to determine the policy of their government, could be depended upon to use that power with an intelligent understanding of the public interest and with a just regard for the rights of all. We settled that question in the right way, and proved to the civilized world that the old and oft-repeated prediction of the unbelievers in the democratic principles was not well founded, that in every democracy the time must inevitably come when those who possess less will array themselves against those who possess more, and by an unscrupulous employment of the power of the majority upset the existing order of society, and inaugurate a policy of spoliation and lawlessness under the guise of law. But even that contest, gloriously fought and gloriously won, did not bind our Nation together in closer bonds of sympathy and mutual helpfulness. On the contrary, it tended, I believe, to re-open the old wound in the national heart, and not only so, but in addition it came near to establishing new lines of separation. The only lines were drawn between the North and the South. In the last election, it was sought by some to draw the line between the East and the West. Long time past, it was said, 'God works in a mysterious way His wonders to perform,' and already this new war—this common cause in which we are all enlisted, men of the North and the South, of the East and the West, Republicans and Democrats alike—this new war has already shown us that, after all, it is only a mythical shadow which divides us, and that our differences are too small and too insignificant to keep us apart forever. Men may differ as to social and economic questions without hating one another. Men may belong to different political parties without calling each other 'blather-skites,' 'money-changers,' 'cranks,' 'anarchists,' 'enemies,' and 'fools!' This war will do much to teach us to put patriotism above party, and the welfare of the whole country before the welfare of any particular section. We have here among the volunteer soldiers, marching side by side, really

do and die, men from all parts of our country and of all conditions and classes; and those of us who survive this conflict, if it should please God to spare us, will learn, I am sure, if we learn nothing else, that tolerance is the great law of life—*tolerance is the great law of life*. If we would as individuals, consider the rights of others as earnestly as we demand consideration of our own rights, it would go a great way toward abolishing the line of demarkation which at present exists between the North and South as palpably as it existed in 1861. You may seek far and wide, but you will find nowhere any word truer than this: 'Whatever ye would that men should do to you do ye even so them!'

"We are on our way now to fight for those who fought for themselves but who were powerless to win; and even though we lay down our lives in this worthy service we shall not lose our reward. Our Master said: 'Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.' Allow me, therefore, to entreat you to give careful thought and study to yourselves. Examine yourselves. When you have a moment of solitude and leisure, sit down and imagine that you hold in your outstretched hand a miniature reproduction of your own personality. Look at yourself, cross-question and accuse yourself honestly, severely. Most of us spend our lives in rejoicing excessively in our little achievements and blaming our failures on others. Let us, for a change, adopt the other course. Let us forget what we have done well; remember regretfully what we have done ill or what we have failed to do at all; and see what resolutions and efforts of the will are necessary to our individual reform. A good nation is made up of good individuals. A bad nation is made up of bad individuals. Whatever the individuals of a nation are, that the nation is. Whatever the individuals are not, the nation is not."

As the preacher began to speak Ned Cranston listened indifferently. When he understood what was being said, he had the impression that the preacher was going out of his way to discuss matters with which the pulpit ought to have little or nothing to do. When, shortly afterwards, he heard the preacher confess in effect that a man had a right to be a Democrat or a Republican without, on that account, incurring the displeasure of his fellow-men, Ned Cranston gave intellectual assent to the

proposition. But when the minister said: "Tolerance is the great law of life," the words struck Ned like a bolt from the clear blue sky, and when the words were repeated with emphasis and solemnity Ned Cranston remembered at once that they were the identical words which his dying mother repeated to him years and years before. In spite of himself, tears came into his eyes and the "Special Correspondent" bowed his head. His associates of the quill were amazed. By-and-by when the minister announced the gospel of true fellowship and brotherly-kindness, as contained in two texts of Scripture, Ned found himself in full sympathy with the speaker, and from that point to the close of the address he followed every word.

When the service was concluded, Ned left the meeting, feeling vividly ashamed for the first time in his life of his persistent, selfish, unreasonable and unjust refusal to consent to his sister's marriage! The brave, the blustering, the uncompromising Southerner was conscience-smitten at last!

Ned's friends asked him no questions. There are times in life when even the most callous individual finds it hard to interrupt the sacredness of some solemn scene, which he is suddenly permitted to witness, but the depth of which and the meaning of which he in no wise understands. As soon as he could, Ned sought the solitude of which the preacher had spoken. Yet, in that solitude, where the silence was broken by his heartrending sobs, it was not the minister's voice alone which Ned heard ringing in his ears and urging to the way of right and truth, but back of that voice, above it and beyond it, across the intervening space of silence and of tears, Ned heard again the voice of his sweet and patient mother calling to him out of the past. And the memory of his mother's words and the vision of her white, white face and pale, pale hands were destined to trouble him for many weeks by day and by night, in all his comings and goings, subsequent to that eventful day when the gospel of brotherhood found lodgment in his heart.

(Continued next month.)

How Colored Youths Get Through School

S. F. Collins, Madisonville, Ky.

There seems to be an increasing desire among the colored youths of every section of the country to acquire an education, as perhaps, never before in the history of the race. They have reached the place where they seem to realize that education is a necessity, consequently the various institutions for the education of the colored race enroll large numbers during each term, and the big universities that admit colored students have recognized an increase in the different departments and have commented on the fact that the Negro is desirous to gratify his thirst for knowledge.

Many and varied are the methods employed to acquire an education, and long before the approach of commencement season the student is thinking how he is going to return to pursue his course, and with him it is often a problem harder than one of most obtruse mathematical precision. The young man who has never entered school is induced by the student, very often, who returns home after the close of school and maps out clearly the plan to follow.

There are few who can look to wealthy parents or friends for support. There are not many who receive paid up scholarships, though quite a number at most schools, particularly Hampton and Tuskegee Institutes, have an opportunity to work, or partly work their way, by laboring for the institution, such as working on the farm, at a trade, or doing chores around the grounds, and at the same time learning a trade, acquiring an education, and partially paying their expenses in school.

Nearly all of the colored schools and colleges close the last of May or first and second weeks in June. That is just the time when the different summer resorts, parks,

gardens, etc., are opening. There are "extra runs" on steamboat lines. The Pullman Car Company needs more men. These are just the opportunities being sought by the student.

The Pullman Car Company, and a number of hotels prefer students in their service. They have found them to be a success, and the colored student will agree with me that, as a general thing, where students have once worked it is not difficult for other students to be employed.

The young man who depends on vacation to earn sufficient money to carry him through the entire session has only three and one-half months, some times a shorter time, in which to accumulate sufficient means to pay his board, tuition (at schools where tuition is paid) and all expenses for a session of eight or nine months, then clothe himself. One thing largely in his favor, the expenses at all of the colored institutions are comparatively low—some times as low as \$6.00—never over \$12.00, which covers board, tuition, fuel and laundry for four weeks.

A little more than three months! That seems a short period in which to provide for eight or nine. Yet it is done, and a comfortable provision is the result. A young man enters the Pullman service as porter. Perhaps his regular salary is \$25 or \$30 a month. Three months it would be \$75 or \$90. Well, he doesn't depend solely on his salary, but simply figures on its covering his board, tuition, and laundry for the school year, which it generally does. Now he depends on what he terms "extra" for the three months he works, and usually makes sufficient to keep up present expenses, clothe himself while in school the entire session, and is often able to assist in

the education of a sister or brother at home.

The average amount earned at the hostels is perhaps a little less than in the Pullman service, but out of it there is sufficient remuneration to carry the student through school.

It is interesting to see the hundreds of school boys who every summer go to different resorts to work and in search of work, particularly Atlantic City. They occupy positions from scullion to head waiters. You can often see bright young men in the day absorbed in grease and at night absorbed in some deficient study.

Quite a number of schools in the South send out troops of singers, particularly during the summer months and on occasions during the year. The American people are acquainted with the Fisk Jubilee Singers, Livingston College, Shaw University, and Hampton Institute have excellent troops. These troops are composed of student-talent, and they not only advertise the school and aid it financially, but sing their own way through.

The summer schools in the South that run from three to four months give employment to a number of students. Some are engaged in the book and picture agency. The farm always claims its share. They leave school for the farm in April in order to assist in putting in the crop, taking with them all the scientific principles of agriculture acquired while in school. They work the crop during the summer, gather it in the fall, and are thus delayed in entering school probably a month and a half, but the farmer boy is seldom behind from a financial point of view.

The writer has known young men to pay

their way by supplying the boarding department of the school with country produce, and some to bring vegetables, meat and canned fruit from their farms and employ some one in the community to cook these for them, and often have I known them to board themselves in their room, thus doing their own cooking.

Many work in the coal mines of Kentucky and West Virginia. My attention was called to this while in Atkinson College (Ky.), where I observed that one-fourth of the males in attendance paid their way by working in the coal mines during vacation. Two boys at the age of fourteen and fifteen had driven mules in the mines the previous summer, and each boy paid half of his schooling for the entire year.

A visit to most any of the colored institutions where industries are carried on would acquaint one with the question as to how the young men remain there from June to June. The new buildings constantly going up at Tuskegee and other institutions, the brick and lumber to be furnished from their own plant and the student labor to do the work, easily answers the question.

As a general thing the colored youth who desires an education seems glad to grasp any opportunity offered him by the institution, and in the summer grasps most any kind of work available. Nothing seems too hard, no position too menial; "just anything to get through school" seems to be the cry, and as an African student who was in attendance at Livingston College expressed it:

"To appreciate heaven well,
We must here upon earth spend fifteen minutes
of hell."



The Colored Regulars in the United States Army

By James Thomas Simpson, Clerk Quartermaster's Department, U. S. Army

Rev. Theophilus Steward, D. D., Chaplain Twenty-fifth U. S. Infantry, Fort Niobrara, Neb., has presented to us a history of the Negro in wars under the title of "The Colored Regulars in the United States Army."

In his "Introductory" he traces the development of the African slaves from savagery to civilization with a scrutiny and exhaustiveness that can only be commanded by one of great learning and experience and impartial judgment. His sentiments will be shown by the following from the book: "The history of the American Negro differs very widely from that of any other people whose life-story has been told; and when it shall come to be known and studied will open an entirely new view of experience. In it we shall be able to see what has never before been discovered in history, to wit, the absolute beginning of a people. Brought to these shores by the ship-load as freight and sold as merchandise; entirely broken away from the tribes, races or nations of the native land; recognized only as African slaves and forbidden all movement toward organic life; deprived of even the right of family and marriage, and corrupted in the most shameless manner by their powerful and licentious oppressor—it is from this heterogeneous protoplasm that the American Negro has been developed.

... We know the pit whence he was dug, the rock whence he was hewn; he was born here on this soil from a people who, in the classical language of the Hebrew prophet, could be described as NO PEOPLE."

He speaks at length upon the importation of the Africans, the character of the colored population in the United States in 1860, the colored population in the British West India possessions, the free colored people of the South and the free colored people of the North. In his scientific presentation of the character of the colored people in the United States during the ante-bellum days are facts that have never before been presented to the public. He speaks of the mode of their Christian worship, etc., and also of the humorous side of their character. All these subjects are familiar to us, but the method of treatment in this book is worthy of being read by all—it is, in reality, a new presentation of an old subject. He quotes at length from the *Anglo-African Magazine* of October, 1859, regarding the *First Colored Convention*. Reading this, we become more acquainted with the spirit obtaining at that time. We have at this time better resources, we are richer in number, in *pecuniae*, in

knowledge, and in experience; therefore if we should revive the *Yearly Convention*, we should inspire within our oppressors and friends likewise an admiration and respect that should be lasting. By the resurrection of the spirit of *Rights and Liberty* (I say *resurrection* because it is really on the wane in many instances) we should be halloed with the world-respected force which is the integral make-up of a national character. What do we desire to be? Do we desire to be a nation or just an inferior people? Let us establish a national character and national ideal and concentrate our efforts upon their development. He also quotes a communication from the New York Society for the Promotion of Education Among Colored Children, existing in the immediate ante-bellum days, which communication contains valuable statistics.

He speaks of the "spirituals [songs] originated among the slaves in the far South" with feeling. He says that "Colonel Higginson, who perhaps got nearer to them in sentiment than any literary man not really of them, says: 'Almost all their songs were thoroughly religious in their tone, however quaint in expression, and were in the minor key both as to words and music. The attitude is always the same, and, as a commentary on the life of the race, is infinitely pathetic. Nothing but patience for this life—nothing but triumph in the next. Sometimes the present predominates, sometimes the future; but the combination is always implied.'"

Now comes the prowess of the Negro as a soldier—a subject with which few of us are familiar. I am sure that the reading of this book will instill within us and within our boys the martial spirit due in case of all oppressed people. We should learn more about military science, organization, etc., in order that we may be able to cope with all emergencies, for come they must some day. Using the words of Dr. Steward in his "Introductory" of this book, "No people can win and hold a place, either as a nation among other nations, or as an element component of a nation, merely by its own goodness or by the goodness of others. The struggle for national existence is a familiar one, and is always initiated by a display of physical force. Those who have the power seize territory and government, and those who can, keep possession and control. It is in some instances the backing up of right by might, and in others the substitution of right by might. Too often the greatest of all national crimes is to be too weak. When the strug-

gle is a quiet one going on within a nation, and is that of an element seeking a place in the common social life of the country, much the same principles are involved. It is still a question to be settled by force, no matter how highly the claims of the weaker may be favored by reason and justice. . .

. . . There must be developed manly strength and courage and power of intellect which will manifest itself in organization and attractiveness, and in the aptitude of employing appropriate methods for ends in view." It will be clearly seen that we need to know more about organized and concentrated action. Looking from the beginning of the world's history to the present date, we find therein a constant reiteration of man's selfishness—"the strong opposeth the weak." We are living in the era of the highest moral and religious development, and even during this period there is not on record one instance where the strong faileth to oppress the weak. Oppression and land-grabbing still continue. Then, let us not trust too much to the goodness of man and prepare ourselves for the oncoming emergencies. We should add training in, at least, primary military, when practicable, to the *curricula* of our schools—teach our boys to March in Line, to Bear Arms, to Stand to Attention, to Face, to Salute, and many other primaries I could mention; which will tend to instill within them the much-needed martial spirit. I entreat all to consider the subject of military; it is a subject that the more one knows of it the more he loves it. Military science forms the integral part of the European boys' education. They are better off than we, then why should not our boys know something about it? In the strengthening of my theory, I am happy to state that some of the highest institutions of learning in this country, namely, Yale and Harvard universities, teach military science in their scientific courses. I will state further that that fact is so generally recognized that we use the phrase, "with military pre-

cision", in our every-day walks of life when commending actions and things of an exhaustive character. Do we not need some of the "military precision" to enable us to cope with conditions obtaining?

Dr. Steward relates, in the most illustrious manner, the different wars in which the Negro distinguished himself, proving himself equal to the occasions, namely, The Revolutionary War. The War of the Haitian Independence, The War of 1812, The Civil War, and The Spanish-American War. In all these the Negro, under appalling disadvantages, distinguished himself.

In this book, the story of the Spanish-American war is presented to us in a new light and not from hearsay, but from testimonies of witnesses who were able to look upon the situation from a military view-point—viewing the situation with "military precision". Dr. Steward outlines the history of every place of importance in his treatment of this subject. He treats of the Colored Volunteers, its officers and men, in such a manner that it affords pleasing information for every reader. In addition to his remarks upon the efficiency of our volunteer officers, I will state that for bravery, coolness and judgment under fire (the most trying time), they had no superiors. Considering the disadvantages of the lack of a thorough and scientific military education (which obtained except in few cases), as is required of officers of the Regular Army, that we have poor facilities for military information in civil life, and that amid all these disadvantages our officers proved the peers of the white officers with their manifold advantages, I am willing to assert that, with the white man's advantages, and from the material we have among us, we can produce officers with qualities equalling Miltiades, Alexander the Great, Aetius, Clovis, Napoleon, Wellington, Washington, Grant, and Oyama.

In the Sanctum

Japan and the Phillipines

It is a long way off, but it is certain to come. Japan ought to control those islands; Japan will control them. The vast outlay of blood and money required of the United States to preserve the semblance of American democracy among these heterogeneous priest-ridden peoples cannot be perpetually sustained. Moreover, from the standpoint of shrewd diplomacy, it would be of immense advantage to our nation to dispose of these Islands at the proper time to Japan for a fair financial consideration. By this act, our government would cement perpetually the bonds of international friendship between us and Japan. This fact alone would insure to us an open door in the East to our markets. In the next place, we would be guaranteed a friendly support in our Western coast defenses and practical immunity from international complications on the seas when we shall cover the Western waters with our hulls of grain brought through the Panama Canal. But more than these considerations is a third one. As the political dictum of America is, "America for Americans," so the day is not far distant when the Japanese will lift the shibboleth, "Asia for Asiatics." We confess to a liking for the cry. We believe that it should be so and we also believe that the centuries will yet give birth to a mighty African Karma or Ceteway, versed in modern warfare and backed by a new people who will cry through the African jungles, "Africa for Africans."

The Filipino is an Asiatic in blood, history, civilization and present ideas. The Japanese are better teachers of the Asiatics than are the Americans. At present, our rule in those far-off isles is one of land-grabbing and exploitation. It is not far removed from the former efforts employed by the Boers of South Africa or even the

present political method of England in that emerald continent. It has yet to be shown that our government among those brown people is for the purpose of developing them as such to the fulness of equality before the law as understood in our democracy. Our history among those people seems to be written with the same ink that England has written her doings among the Africans. Our contention is that every people should possess their land and country and develop them according to their national idiosyncracies. Therefore, let Americans rule Americans, let Asiatics rule Asiatics.

Further, we should take counsel by the defeat of Russia. Those islands are seven thousand miles from us. We would be at a worse disadvantage in war with Japan than Russia was. Russia transported her soldiery by land; we would be compelled to transport by sea. It requires no lengthy argument to convince clear-headed men of the result of such foolhardy effort. What then? Sell the islands; cement the bonds; let Asiatics govern Asiatics.

Shall We Anglo-Saxonize or Christianize

The Rev. Josiah Strong, D.D., a brilliant writer on present-day social questions, sets forth in his book, "The New Era," in elevated and clear-cut terms what he conceives to be the mission of the Anglo-Saxon. Referring to the coming time when pressure will be felt between Europe and Asia, he says, then will the world enter upon "the final competition of races, for which the Anglo-Saxon is now being schooled . . . and can any one doubt that the result of this competition of races will be the survival of the fittest? Is it not reasonable to believe that this race is destined to dispossess many weaker ones, assimilate others and mould the remainder, until, in a very true and important sense, it has Anglo-Saxonized mankind?" He then adds an ingenious

statement which is at the same time ingenuous when he says in patronizing language: "I do not imagine that the Anglo-Saxon is any nearer to God than the Mongolian or African?" How gracious!

Let us ask the question, is competition of the Christian spirit? If the "weaker races are to be dispossessed" and driven to the wall, what has become of the so-called Christian principle of the brotherhood of mankind? Did the Great Teacher send forth his Preachers to Jewicize the nations? Nay, his command is to "disciple all nations." Had this same teacher lived in the glorious days of the Anglo-Saxon, would he have commissioned his disciples to Anglo-Saxonize all peoples? Is it Biblical ethics to teach that any people should be crushed out or "dispossessed" by the competitive or brutal forces of unregenerated mankind? Are the terms Anglo-Saxonize and Christianize convertible? From a scientific standpoint, the dictum, "the survival of the fittest" is a euphemism for brilliant writers and from the standpoint of humanity and the Bible it is the quintessence of barbarism and is diametrically opposed to the teachings of the Master of human hearts. The scriptures teach not competition but co-operation.

It is not the business of civilization unless it be the unbaptized heathen civilization, to crush out any species of God's humanity. It should elevate, purify and help every people to come to the fulness of its manhood as God has endowed them. The attempt to destroy the racial idiosyncrasies is contrary to the inherent purpose of the Maker of these different types of the one *genus homo*.

The Birth of a New Nation.

The rise of Japan as a nation and an international power to be consulted hereafter is the most recent and lucid confirmation of the ancient scripture truth that a nation shall be "born in a day." From the close

of the seventeenth century, when the Mikado of Japan threatened to hang the Christian God as well as the Christians, should missionaries from Portugal invade his territory, to the time of the Chino Japanese war, the history of Japan is monotonously blank of great ideas and gave no sign of civilizing vitality. With the entrance of Commodore Perry into Japan and the opening of her ports to Western civilization and the beginning of the war with China and its successful close, the "Yankees of the East" began their career of national growth which has been crowned with a crown washed in the blood of her unsurpassed heroes. It is a strange comment upon the scripture that nations are born in blood, *in their own blood*.

Japan's victories over Russia are a Nemesis of fate. Russia's bad faith in vacating Manchuria, preceded by her bearish act of grabbing Port Arthur after the Chino-Japanese war and her bullying tactics among the nations have lost for her the sympathy of the powers. Japan has been baptised in her own blood, and she comes forth purified and immensely stronger than when she went into the war. The Christian nations as a whole rejoice in her victories and bid her God speed.

Notes on Negro Crime

Under the leadership of Professor DuBois, Atlanta University holds every year a conference for the study of the social problems among the Negroes. This year, marks the tenth one of these gatherings. The subjects hitherto discussed were: Morality among Negroes; Social and Physical Conditions of Negroes in Cities; Some Efforts of Negroes to Social Betterment; The Negro in Business; The College Bred Negro; The Negro Common School; The Negro Artisan; The Negro Church; Notes on Negro Crime; Methods and Results:

Professor DuBois is beyond doubt our leading sociological student. He does noth-

ing by halves. His methods are accurate, comprehensive and scientific. His conclusions are always based upon a painstaking study of facts and the public justly relies upon his statements. He is not given to immature or rhetorical deliverances. His mind is analytic and mathematical. No student of the problems that relate to the Negro or to the whole South can safely forego the reading of his investigations. In fact, he is the only authority in this country upon those questions that affect the race.

The conclusions of the Conference on Negro Crime, particularly in Georgia, are comprehensive, lucid and unprejudiced. These are under four heads: 1. *Amount of Crime*. He says: "The amount of crime among Negroes in this State is very great." 2. *Causes of Crime*. He gives six causes: (a) transmission from slavery to a state of freedom. (b) The narrowing effects of race prejudice upon the opportunities of the Negroes; (c) The small legal protection afforded the Negro; (d) Laws on vagrancy, contracts and disorder are so framed as to entrap the Negro; (e) The two-faced justice in the courts, one for the whites and one

for the blacks. Court officials feel no call to help the Negroes since they are elected by the whites entirely; (f) Methods of punishing Negro criminals. "Lynching spreads among black folk the firmly fixed idea that few accused Negroes are really guilty." The punishment of Negro criminals is usually unintelligent. Little discrimination is made between old and young, male and female. 3. *Extent and Cure of Crime*. (a) There is no evidence to show that crime is on the increase. It is decreasing. (b) Cure is moral uplift among the masses. Need a reformatory in this State. 4. *Appeals to Whites for Six Things*. 1. Fair Criminal Laws. 2. Justice in the Courts. 3. Abolition of State traffic in crime for public gain. 4. Intelligent methods of punishment. 5. Refusal to allow free labor to be displaced by convict labor. 6. Finally, a wider recognition of the fact that honest, intelligent, law-abiding black men are safer neighbors than ignorant, underpaid serfs, because it is the latter class that breeds dangerous crime.

We advise all students of these social problems to get from Professor DuBois the entire set.



The Frederick Douglass Memorial Exposition

I take this occasion to inform the people of the United States that there was organized in Washington, D. C., March 6, 1905, the Frederick Douglass Memorial Exposition of North America, which will be held in Washington, D. C., commencing Wednesday, September 13th, and closing October 25, 1905.

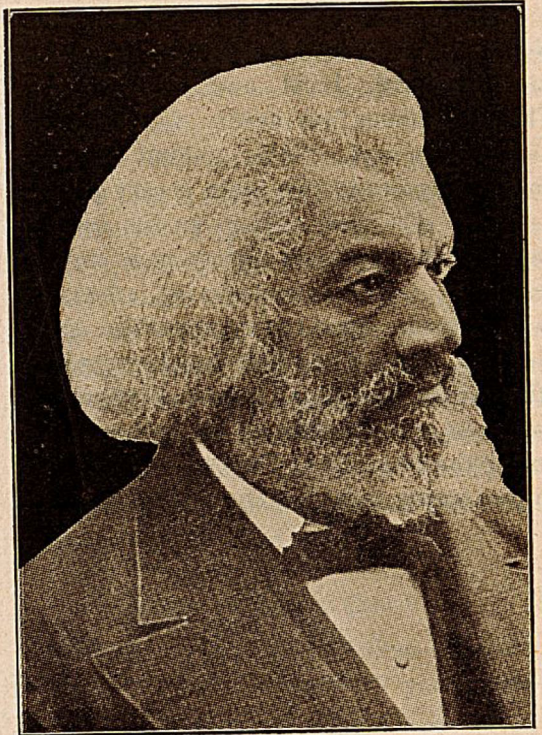
We wish to do honor to the name and memory of Frederick Douglass, who was one of our greatest men, in naming this exposition after him. Frederick Douglass was a distinguished American citizen; his was a success under difficulties; he was along with William Lloyd Garrison, Charles Sumner and Wendell Phillips, our ablest advocates for the abolition of slavery. He raised military companies, organized and drafted colored soldiers, proclaiming their ability, bravery and daring to fight, and secured a commission from President Abraham Lincoln, then President of the United States, mustering in the regular army on fighting terms of equality, the black Massachusetts regiment of soldiers.

Mr. Douglass was conspicuous both before and after the war of 1861 and until his death, as the one ideal leader of the race, so considered by every colored bishop, lawyer, minister, doctor, teacher, and in fact by the entire race. He stood sponsor for the race, fought its battles and opposed all opposition inimical to the welfare of the race.

He stood for thirty years an example, the pride and the boast of the colored people; the equal in manhood, character, Christianity and honor to any man in the civilized world. He was a great lover of freedom, and equal and political and social rights for all people.

He was sound on all the great and perplexing problems of the nineteenth century, and made it possible by his persistent and

tireless spirit for the colored people to enjoy the privileges accorded every other American citizen. He did not and could not surrender any right as a free man for worldly honor from the public press or the lips of sycophants, nor compromise his manhood by flattery, from whatsoever source it emanated. He was our first appointee to national public office, the first



FREDERICK DOUGLAS

The Greatest Negro of modern times. He did much, both at home and abroad, to strike the shackles of slavery from the people.

and only colored man to be United States marshal of the District of Columbia, the first colored foreign minister to a foreign legation and a United States minister to Hayti. He was the recipient of attentions from kings, queens, princes, potentates and the Pope of Rome, and enjoyed the confidence, friendship and esteem of the greatest statesmen, authors and artists the world ever knew.

When he died the newspapers of fifty nations chronicled his death as a blow to the civilized world, a sad disaster to America, and the United States Congress adjourned out of respect to his world-wide achievements, and a hundred thousand mourning friends viewed his body as it lay in state. We shall forever revere his memory and hold the name of Frederick Douglas as a sacred trust, and hand it down to succeeding generations as a rich, unfailing heritage calculated to inspire our youth to noble impulses and aspirations to achieve distinction by fighting life's battles.

Active and energetic men and women of our race have been appointed commissioners, two from each State and territory, also from the District of Columbia, whose duty will be to collect exhibits from the colored people of every State and territory in the Union.

All exhibits must be forwarded to the Transportation Committee, consisting of Mr. N. Henry, Mr. H. C. Scott, Mr. J. M. Washington, Mr. Samuel G. Alexander, Mr. Charles E. Ayler, Mr. Alexander Payne, Mr. Alexander Olgby, at 521 21st street, N. W., Washington, D. C., not later than August 10, 1905, and at the close of the exposition all exhibits will be returned to the owners.

This Frederick Douglas Memorial Exposition will show the progress of the col-

ored people from the earliest time down to the present day in industry, literature and art in the United States. The colored people in the United States of America have much of which they are justly proud. We have some great inventors and men and women distinguished in all the professions and in the lines of industry; we also have men and women of wealth, thrift and skill. The products of their genius have never before been gathered together in this country so that even their next-door neighbor might see and know what the race has been doing and has accomplished.

A great and successful showing at this Frederick Douglas Memorial Exposition of North America, which is to be held at the capital of the nation on the part of the colored people in the United States will inspire them everywhere in this broad land with new zeal for the future.

Let us give this laudable undertaking our active interest and co-operation and make a great exhibit at this exposition. We as a race of people are amply able to do so. Then praises for the genius and achievements of the colored people will live for centuries to come on the lips of millions and millions of men and women in all parts of the globe.

Yours respectfully,

JOHN G. JONES, President,
3717 Armour Ave., Chicago, Ills.



The Wayside

By Silas X. Floyd

Only the Preliminaries

One night Mr. Blatchford was very much surprised when he passed the Shiloh colored church to hear a terrible noise issuing therefrom. He paused to make sure that the people were holding religious services and not engaged in some kind of old-fashioned frolic. The next morning he asked his washerwoman why they were making so much noise at her church the night before.

"We's havin' a 'vival meetin'," said Aunt Dinah.

"Well," said Mr. Blatchford, "is that the way you-all carry on at a revival?"

Parrying the question somewhat, the old lady responded in a very matter-of-fact manner:

"Marse John, we's 'bliged ter move 'roun' a li'l' w'en de Sperrit strikes us."

"Yes," replied Mr. Blatchford, "but you can move around without making so much noise." And then, thinking to enlighten the poor old soul, he continued, "You know when they were building the temple 'way back in Solomon's time, it is said that they made no noise at all—not even the sound of a hammer was heard during all the time that they were working."

Without a moment's hesitation, the old lady replied:

"Dat's so, Marse John; dat's so. But we ain't nigh ready ter buil' a temple yit—we's jes' blastin' de rocks."

Uncle Juba and the Dog Tax

Uncle Juba was brought before the police judge for failure to pay his dog tax within the time allowed by law. He pleaded ignorance of the law, but that did not excuse him. The judge said:

"I'll fine you \$1.50 for failing to comply with the law, and I will also require you to pay the usual \$1 tax for the dog."

Thereupon Uncle Juba said:

"Judge I'll pay de fine, but 't'ain't no use fer me ter buy no tag fer my dawg, 'cause I gwinetah kill dat dawg jes ez soon ez I git bac' home."

The Doctors Disagree

Three doctors of divinity who met occasionally for mutual improvement, though they were members of different denominations, were studying one day the following passage from the Old Testament: "*And David danced before the ark.*" The Baptist

minister said that it meant that David danced before the *time* of the ark, but since the time of the ark no authority for dancing could be found anywhere in the Bible. The Methodist minister affirmed that it meant that David stood out in *front* of the ark and danced, hence shouting before the temple or in the temple of the Lord was perfectly in accord with the Bible. The Congregationalist declared that both of the others were wrong. He said that it meant that David danced before the ark *danced*, and that, therefore, there was good scriptural grounds for the practice of dancing.

Blood is Thicker than Water

Mrs. Skinflint was all in a rage because her little Georgie had been fighting in the streets. With a great large switch in her hand, she marched toward Georgie saying:

"Didn't I tell you 'bout fightin' in de street. I's a-gwinetah teach you a lesson, sah!"

With tears rolling down his cheeks, the little boy replied:

"You reckon I gwinetah stan' up an' let Bobby say his ma kin beat you makin' bread?—Boo—hoo—oo!"

The whipping was postponed.

IN DREAMLAND

I's a-settin' in my li'l' cabin do',
An' a-dreamin' uv de days uv long ago,
W'en my Lucy Ann an' me
Wuz ez happy ez could be,
An' de chillun wuz a-playin' on de flo'.

But de chillun, one by one, jes' strayed away,
An' dey promused dey wuz comin' bac' some day;
Yet dey nevah writ a line
Fer ter ease deir mammy's min',
An' I 'spec's dey's long sence laid beneaf de clay.

Den my Lucy Ann she lef' me aftahwhile,
An' she met de ol' deff-angel wid a smile
W'en dey laid her in de groun',
'Neaf a li'l' red-clay moun',
Den I turned away a-weepin' like a chile.

Ain't you lonesome out dar, Lucy, by yo'se'f?
Don't you shivah in de icy arms uv deff?
Whar de weepin'-willers sigh,
'Bove de streams a-passin' by,
I's a-comin' w'en de Marstah takes my breff.

I's a-settin' in my li'l' cabin do',
An' a-dreamin' uv de days dat stretch befo',
W'en my Lucy Ann an' me
Perfic bliss is gwinetah see,
An' de chillun's gwinetah leave us nevahmore'.

MY FRIEND DARWIN

Darwin is always cheerful,
 Darwin is never wry;
 If markets turn topsy-turvy,
 Darwin stops never to cry.

When other friends forsake me,
 When they turn away and flee,
 'Twere vain to look for others:
 'Tis Darwin alone I see.

If I'm in or out of pocket,
 If I'm in or out of my head,
 With Darwin it makes no difference:
 I'm always and only his Ned.

He wakes before me at morning;
 He is last to sleep at night;
 Through all the sultry work day,
 He's a constant source of delight.

If I wear the finest of broadcloth,
 Or if I dress in rags,

Darwin continues to love me,
 And his friendship never lags.

A stranger is he to deception,
 He wears no double face,
 Content is he to serve me—
 Content in his humble place.

Darwin has never a grievance;
 If he has, 'tis never made known,
 And had I the power to do so,
 I'd set him upon a throne.

But I've done my best by Darwin—
 I've enthroned him in my heart,
 And while life lasts I pray that
 Darwin and I may not part.

And if I'm laid before him
 In my lot by the ocean wave,
 I'll thank you to bring my dog Darwin
 Daily to visit my grave!

In the August number of the Voice of the Negro, Kelly Miller answers Tom Watson's scurrilous editorial in the June issue of Watson's Magazine on "What Has the Negro Contributed to Civilization." Be sure and read this magnificent reply.

The West Point Route

DIRECT LINE WITH FAST SCHEDULES TO

Texas Mexico California

Cheap
Rates
to
California
Until
May 15th

Through
Cars
Route of
Special
U. S.
Fast Mail

AND ALL POINTS SOUTHWEST

Full information at City Office, Fourth National Bank Building.

J. P. BILLUPS, G. P. A.,
Atlanta, Ga.

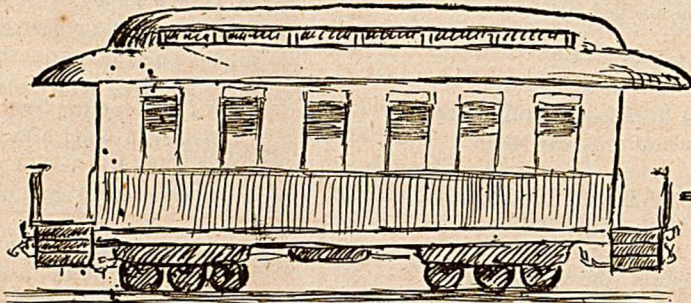


\$20.00 TO \$40.00 PER WEEK

Being made selling "500 Lessons in Business." It is a complete handbook of legal and business forms. A complete Legal Adviser—a complete Compendium of plain and ornamental Penmanship; a complete Lightning Calculator and Farmer's Reckoner. A Complete set of interests, Grain, Lumber and Cotton Tables; measurements of CISTERNs, Timber, Lumber, Logs and Bins of Grain, etc., in one volume. Over 472 pages, 250 illustrations. It is a complete business educator; brought home to every purchaser. SIMPLE, PRACTICAL and PLAIN. 500 agents wanted at once. Boys and girls can sell as well as men and women. One agent in the country sold 45 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy at every home. Selling price \$1.50. Liberal discounts to agents. Send 25 cents for outfit. Satisfaction guaranteed or money refunded. Circulars free.



OF



-DU 

Any one sending us \$1.25 for a copy of "500 Lessons in Business" and the correct solution to the above Puzzle, will be given a year's subscription, Free, to

The Voice of the Negro

HERTEL, JENKINS & COMPANY

920 Austell Building : Atlanta, Georgia

Answer to last month's Puzzle: "Rock Island System."

WINNERS:

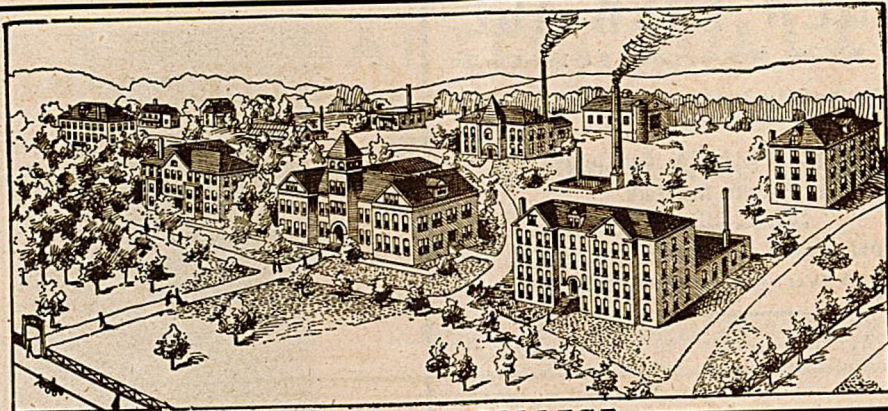
One Year's Subscription to the Voice

1. E. W. Cuthbert, 440 W. Main Street, Sumter, S. C.
2. Emma Leake, 89 Newton Street, Atlanta, Ga.
3. Calton Alexander, 311 West St., Texarkana, Tex.
4. Miss M. Josephine Henry, 1134 Calhoun Street, Baltimore, Md.
5. P. H. Lumpkins, 513 Gibbon St., Alexandria, Va.
6. Miss R. B. Carroll, Drawer 42, Columbia, S. C.
7. J. Beverly F. Shaw, Holly Springs, Miss.
8. J. B. Brown, 301 Harrison St., Petersburg, Va.
9. Rev. A. O. Kenney, 1033 McNairy Street, Nashville, Tenn.
10. Mrs. S. S. Anthony, 163 McDonough Road, South Atlanta, Ga.
11. A. L. Maynard, Box 146, Lockhart, Tex.
12. J. M. Saunders, Tenleytown, D. C.
13. W. D. Shaw, Sumter, S. C.
14. Robert Yomans, Sumter, S. C.
15. T. H. Henry, Columbia, S. C.
16. Robert McAlister, Deeson, Miss.
17. C. J. Carson, I. Box No. 2, Cary, Miss.
18. C. D. Horgrove, 803 Chesnut St., Wilmington, N. C.
19. Mrs. Louise J. Harper, 30 N. Jackson St., Atlanta.
20. Miss Mamie E. Glenn, 286 West Mitchell Street, Atlanta, Ga.

Six Months' Subscription to the Voice

1. E. M. Casson, Box 79, Natchitoches, La.
2. C. J. Moten, Prairie View, Texas.
3. T. H. Adams, 1328 14th St., Des Moines, Iowa.
4. Armstead G. Gaddie, 1617 W. Oak Street, Louisville, Ky.
5. Miss Emma Campbell, Berlin Heights, Ohio.
6. Mrs. Julia E. Lowery, Berlin Heights, Ohio.
7. B. F. Stewart, 48 E. Main Street, Norwalk, Ohio.
8. Elem L. Smith, Richardsmere, Md.

9. Miss Mattie Green, Berlin Heights, Ohio.
10. Ada C. Baytop, Hartshorn College, Richmond, Va.
11. Mrs. J. J. Deloney, 915 Edward Avenue, Texarkana, Texas.
12. Walter Mitchell, Bivins, Texas.
13. W. D. Spears, Box 47, Liberty, Miss.
14. Thos. Rochells, 262 E. Main St., Spartanburg, S. C.
15. John Glover, Adel, Ga.
16. J. C. Pitts, R. F. D. No. 3, Jefferson, Texas.
17. Mrs. Emma Benjamin, Montgomery, Ala.
18. Andrew F. Mason, Duluth, Minn.
19. A. James, Brogdon, S. C.
20. R. L. Lee, Winterville, Miss.
21. Charles C. Bright, 100 Tradd St., Charleston, S. C.
22. S. A. Peters, 183 N. Butler Street, Atlanta, Ga.
23. John A. Bland, City Point, Va.
24. Wm. H. Poole, Ada, Ala.
25. R. John Wiggins, P. O. Department, Stratford, Ontario, Canada.
26. Miss Marybelle MacNeal, 1438 Enterpe Street, New Orleans, La.
27. Mrs. Wm. O. Lee, 418 Jacobs Street, Charleston, West Va.
28. Ethel G. Roebuck, 136 Church St., Elyton, Ala.
29. Pinkie L. Craig, Orrville, Ala.
30. Rev. Wm. N. DeBerry, Pastor St. John's Congregational Church, Springfield, Mass.
31. W. H. Russell, Hemingway, Miss.
32. L. C. Farrar, 501 Brooks St., Charleston, W. Va.
33. Harry L. Feger, 2008 Bienville St., New Orleans.
34. Mrs. Lucy Bradford, 742 Alabama Street, Memphis, Tenn.
35. Charles White, 630 Osage Street, Sedalia, Mo.
36. Peter Morell, 64 West 77th Street, New York City.
37. Rufus Reid, Luray, Va.
38. M. C. Jennings, 30 Winter St., New Haven, Conn.
39. James W. Lanier, Box 172, Greenville, S. C.



KNOXVILLE COLLEGE

Knoxville College offers the following courses: Classical, Scientific, Normal, Theological, Music, Common School, Mechanical, Agricultural, and various industrial departments. Faculty, foremen and officers number thirty. Enrollment of students for the last year was 485, coming from 22 States and Central America. The location is one of the most desirable in the South—healthful, convenient of access and beautiful. Buildings are Steam Heated and Electric Lighted. Self help offered through Industrial Departments. Fall Term opens Sept. 27, 1905. Expenses for Board, Fuel, Light, Furnished Room only \$6.85 a month. For further information, catalogue, etc., write the President, R. W. McGRATHAN, D.D., Knoxville, Tenn.

HOTEL MACEO

213 West 53d Street

NEW YORK CITY

First-class accommodations only. Located one door from Broadway. Cars for all parts of the city and depots pass the door. Illuminated throughout with electricity. Handsomely furnished rooms. Dining room service unsurpassed. Headquarters for the clergy and business men. Prices moderate. Telephone 803 Columbus.

BENJ. F. THOMAS, *Proprietor.*

Make Your Hair Beautiful

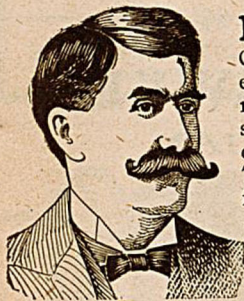
and attractive by using our **Queen Pomade** the Popular Hair Renewer. Gives the hair new life and stops it from falling out. Makes it soft and glossy. Sent anywhere on receipt of price, 25 cents, and 5 cents extra for postage. Silver or 2-cent stamps.

CARDOZO'S PHARMACY,
1201 R Street, - Washington, D. C.

A GREAT DISCOVERY.

DROPSY

CURED with vegetable remedies; entirely harmless; removes all symptoms of dropsy in 8 to 10 days; 30 to 60 days effects permanent cure. Trial treatment furnished free to every sufferer; nothing fairer. For circulars, testimonials, etc., apply to **DR. H. H. GREEN'S SONS** Atlanta, Ga.



HAIR SWITCHES

Bangs and Wigs of every description. Most complete line of Hair Goods in this country for colored people. Send stamp for catalogue. T. W. TAYLOR, Howell, Mich.

When writing advertisers, please mention this Magazine.



TYPEWRITERS

All Makes Second Hand

BARGAINS

Olivers	\$35.00 to \$65.00
Remingtons	25.00 to 55.00
Smith Premiers.....	30.00 to 60.00
Hammonds, Bar Locks, Underwoods, Blicks,	
Chicago, Rem-Sho, Caligraphs.....from \$18.00 up	

FIELDER & ALLEN CO.

The Largest Office Outfitters South

ATLANTA, GA.

Address "Bargain Department."

RESIDENCE 273
AUBURN AVENUE

OFFICE HOURS:
8:30 A. M. to 12 M.; 1 to 5:30 P. M.

Dr. James R. Porter

DENTIST

49½ Peachtree
Street

:: Atlanta, Georgia

I would like to Correspond with Negroes who are in actual charge of electrical machinery and apparatus, or who are at work at the manufacture of electrical or mechanical* apparatus.

S. H. JOHNSON,

301 S. Black St.,

Alexandria, Ind.

THE NEW YORK AGE

EDITED BY T. THOMAS FORTUNE

National Afro-American Journal
of News and Opinion

FORTUNE & PETERSON, Publishers
4 Cedar Street, New York

SUBSCRIPTION \$1.50 PER ANNUM. TO CLERGY-
MEN AND TEACHERS, \$1.00 PER ANNUM

The Age has a larger and stronger staff of special contributors than any other Race Newspaper, among the number being Mrs. Mary Church Terrell, Prof. Roscoe Conkling Bruce, Mr. Thomas H. Malone, Mr. R. LeRoy Stokes, Miss Jessie Fortune, Mr. W. T. Menard, Mrs. Josephine B. Bruce, Prof. W. S. Scarborough.

Fiction will be a special feature of **The Age** during the ensuing year, when short stories will constantly appear.

Our Women are to be entertained by special articles on Club Work, Home Work, and the like, by the strongest women of the race.

Sample copies sent on application. Address

FORTUNE & PETERSON
4 CEDAR ST., NEW YORK

Special Rates

Round-trip Colonist Rates to Texas, Oklahoma, Louisiana and Indian Territory, each First and Third Tuesday.

One-way and Round-trip Colonist Rates to the West and Northwest.

One-way Colonist Rates to California and the Northwest from March 1st until May 15th, 1905.

Special First Class Round-trip Rates to Colorado every day until May 1st. Return limit June 1, 1905.

The choice of the two most direct routes and three gateways—

Union and Southern Pacific

Through Pullman, Tourist cars operated each Monday from Birmingham, Ala., and three cars each week from Washington, D. C., to San Francisco, via Atlanta, Montgomery and New Orleans, without change. Effective March 1st. We operate every Monday and Wednesday Pullman Tourist cars from St. Louis to San Francisco, without change, via the Chicago & Alton Railroad and the Union Pacific Railroad, via Kansas City and Denver.

Ask for particulars,

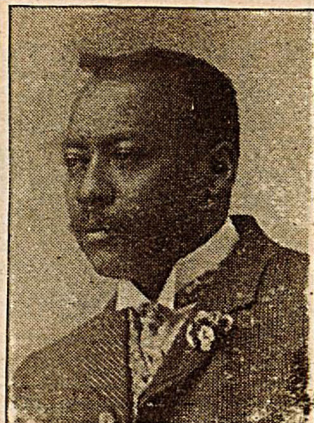
J. F. VAN RENSSLAER,

General Agent,

13 Peachtree Street, Atlanta, Ga.

R. O. BEAN, T. P. A.

G. W. ELY, T. P. A.



SOLOMON PERRY, ESQ.
Trustee West Mitchell St. C. M. E. Church.

The Perry House

224 West Mitchell St.
Atlanta, Ga.

First-class accommodations only. Two and one-half blocks from new depot. Cars to all parts of city every 15 minutes. A refined and up-to-date place.

Rates \$1.00 per day. Meals 25c.

Make
Your
Skin
White
and
Clear

Dr. Palmer's Skin Whitener

The modern miracle. Bleaches a dark skin to a clear whitish appearance and imparts a beautiful complexion. Its users pronounce it perfect. Price, 25c. per box post-paid.

Sold only at

JACOBS' PHARMACY
ATLANTA, GA.

A. K. HAWKES OPTICIAN

Established 1870.

We examine the eyes thoroughly for glasses, using the most improved modern methods and apparatus.

Special apartment for Colored People, who are always accorded careful and courteous treatment.

Expert opticians always in attendance.

Agents for Eastman's Kodaks and Supplies

AMATEUR FINISHING

Catalogue and price-list free.

14 WHITEHALL ST.
GEORGIA

ATLANTA BAPTIST COLLEGE

ATLANTA, GEORGIA

Academic and Collegiate

OPENS OCT. 3, 1905

Fine Equipment.

Strong Faculty.

The Divinity School

OPENS NOV. 1, 1905

Full Courses for B. D. and B. Th. Distinct Faculty

For catalogues and all information write

GEORGE SALE, President Atlanta Baptist College

Get Ready

Low Rates to California and the Northwest
via the



will go into effect March 1st, continuing Daily to May 15th.

Write for rates and full particulars and let us arrange your trip.

S. L. PARROTT, Dist. Pass. Agt., 6 North Pryor St., Atlanta, Ga.

TO ALL SUFFERING WOMEN

HERE IS HEALTH IF YOU WANT IT!

You have been treated by many physicians and have tried as many more remedies, but you are still suffering and perhaps have lost all hope of ever recovering. **Excelsior Uterine Tonic** absolutely cures Falling of the Womb, Suppression, Excessive, Irregular or Painful Menstruation, Backache, Bearing Down Pain, Leucorrhea or Whites, General Debility, Palpitation of the Heart, Swimming and Giddiness of the Head, Inflammation of the Womb and Ovaries, Frequent Desire to Urinate, Difficult Urination, Burning and Scalding during and after Urination, and many other such complaints. You will be surprised of its effect in cases of sterility or barrenness.

This remedy contains the very best vegetable remedies known to medical science for treatment of the above complaints. It is as pleasant to take as nectar.

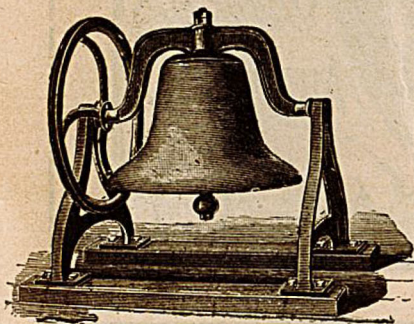
Send twenty-five cents in stamps for free sample. You will ever praise the day you first took **Excelsior Uterine Tonic**. Full size bottles \$1.00.

Manufactured Only by

THE PEOPLE'S DRUG STORE

A. V. BOUTTE, Proprietor and Manager, :: :: NEW IBERIA, LA.

Agents Wanted. Do not apply unless you want to work. Write for particulars.



SUPERIOR CAST STEEL

CHURCH AND SCHOOL BELLS

These bells are first-class; they have a fine tone; can be heard at a long distance, and will satisfy most any requirement. Fully warranted.

✍ Write for illustrated circular and our special price offer to Churches. Mention this paper.

Address

National Bell Foundry Co.

2933 Spring Grove Ave,

CINCINNATI, OHIO

SPELMAN SEMINARY

ATLANTA, GA.

A Large Boarding School for
Negro Women and Girls

DEPARTMENTS OF INSTRUCTION

Primary and Grammar	Dressmaking
High School	Sewing
College	Millinery
Teachers, Professional	Cooking
Christian Workers	Painting
Nurse Training	Basketry
Musical	Gardening

For catalogue address

MISS HARRIET E. GILES

ATLANTA, GA.

TERMS MODERATE.

PAGE-DAVIS COMPANY

Will prepare you by correspondence to do expert work. The instructor in each line has made a notable success personally, and has taught hundreds who are now holding high positions

Page-Davis Co.

Address either office
Dept. 246, 90 Wabash
Ave., CHICAGO

Dept. 246, 150 Nassau
St., NEW YORK

Please send me a prospectus fully explaining how I can prepare for a position in the line after which I have marked an (X)

Put a cross by the subject that interests you, cut out coupon and mail today

Advertisement-Writing

Scientific Business

Correspondence

Short Story Writing

Correct English

Journalism

Shorthand

NAME

Street and No.

City

State



Dragging Pains

2825 Keeley St.,
CHICAGO, ILL., Oct. 2, 1902.

I suffered with falling and congestion of the womb, with severe pains through the groins. I suffered terribly at the time of menstruation, had blinding headaches and rushing of blood to the brain. What to try I knew not, for it seemed that I had tried all and failed, but I had never tried Wine of Cardui that blessed remedy for sick women. I found it pleasant to take and soon knew that I had the right medicine. New blood seemed to course through my veins, and after using eleven bottles I was a well woman.

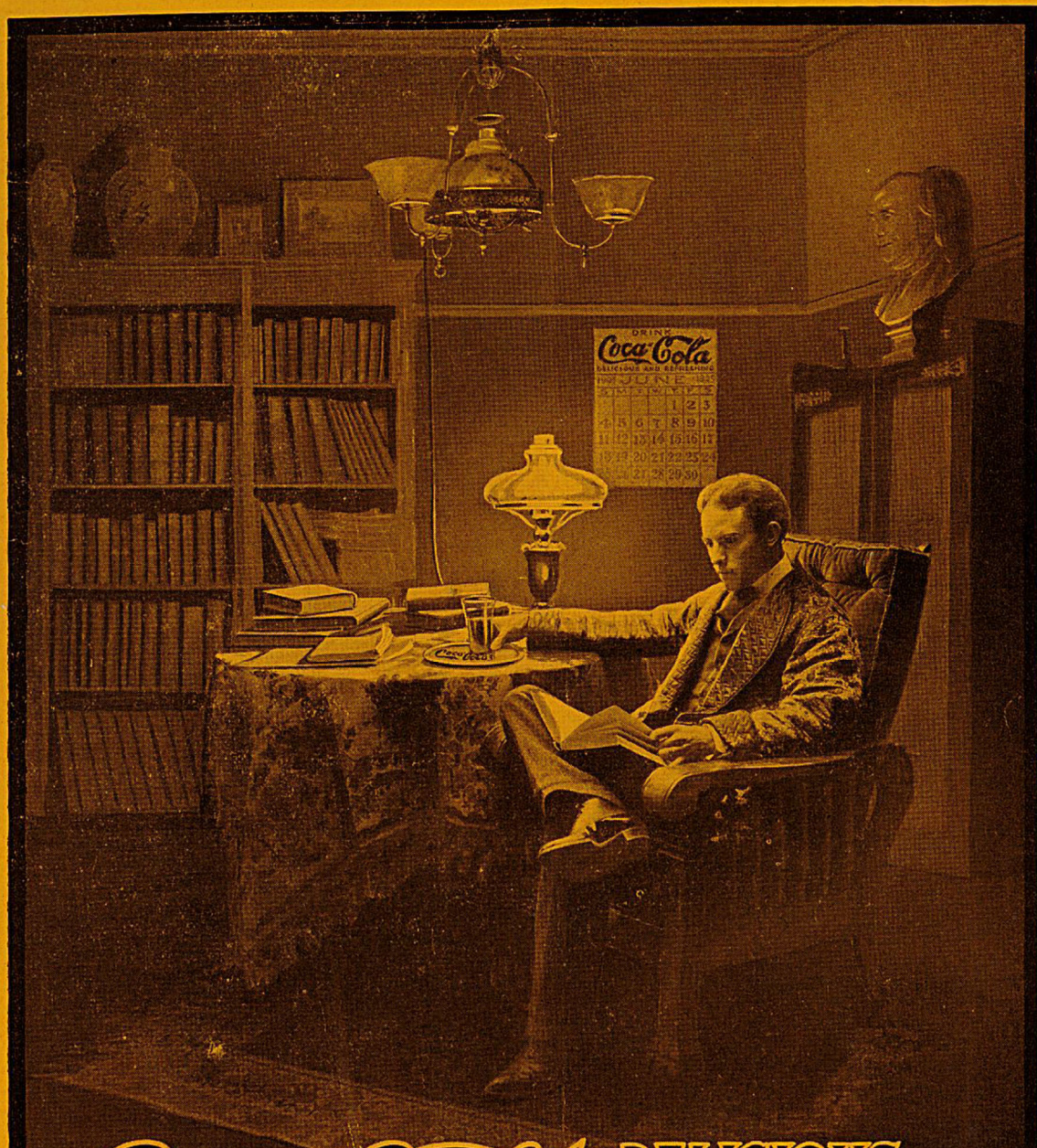
MAUDE BUSH.

Mrs. Bush is now in perfect health, because she took Wine of Cardui for menstrual disorders, bearing down pains and blinding headaches when all other remedies failed to bring her relief. Any sufferer may secure health by taking Wine of Cardui in her home. The first bottle convinces the patient she is on the road to health.

For advice in cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

WINE of CARDUI





Coca-Cola TRADE MARK REGISTERED **DELICIOUS REFRESHING 5¢ AT SODA FOUNTS**

Rx *For Students and all Brain Workers
Take one glass Coca-Cola at eight to keep
the brain clear and mind active until eleven.*

MASSENGALE - ARCHER

The Biggest Seller on Earth

It is Worth Five Dollars



"THE PROGRESS OF A RACE"

THE ONLY BOOK THAT CONTAINS FULL
AND UP-TO-DATE RACE STATISTICS

IT TELLS YOU

How many colored people there are in the United States; how many in each State; how many in each county in all the Southern States and in other States having any considerable number of Negroes,

From Special Statistical Tables You Can See at a Glance

How many Negroes own homes; how many schools there are for Negroes; how many teachers and scholars; how many colleges and professional schools there are for Negroes; how many churches and church papers; the estimated value of Negro church property, and also the total value of property held by the race; how many own farms; how many own homes and how many are tenants; how many colored persons are lawyers, how many doctors; how many are engaged in agriculture; how many in domestic service; how many in trade, transportation and manufacturing.

Special Collection of Plantation Melodies

Will be of unusual interest not only to the colored reader, but to all who see them. They have been made especially popular by Prince Henry of Germany, who requested that they be sung to him on several occasions during his visit in America. While these melodies and other pleasant anecdotes will charm the reader, he will be thrilled by the hair-breath escapes enroute the "underground railroad" and a thousand other incidents recorded in this magnificent book.

AGENTS WANTED

It sells like hot cakes. Several hundred sold daily. The following named persons have just ordered the number of books set opposite their names, as follows: Mr. Fred Wallis, Columbia County, Ark., 27; Mr. I. H. Sallivant, LaFayette County, Ark., 39; Mr. Fims Purofoy, Ouachita County, Ark., 21; Mr. L. C. Bridges, Sabine County, La., 31; Mr. Oscar Hays, Ware County, Ga., 24; Mr. Fred Wallis, Columbia County, Ark., 23; Mr. J. Haynes, Woodruff County, Ark., 26; Mr. G. W. Irwin, Lauderdale County, Tenn., 22; Mr. W. D. Mott, Florence County, S. C., 35; Mr. S. Fincher, Round Lake, Miss., 39; Mr. C. L. Pique, Itta Bena, Miss., 100.

Now is the time to make money. Agents' commission liberal. 700 page book, 200 illustrations. Price, postpaid, \$1.95.

OUTFIT FREE. Write today for particulars or send 15 cents in stamps to pay postage on free outfit. Address,

HERTEL, JENKINS & CO.

920 Austell Building,

Atlanta, Georgia.

- 1860
A Slave.
- 1870
One-mule farmer.
- 1880
Two-mule farmer,
Owning some land.
- 1890
Ten mules, two cows,
Two hundred acres of land.
- 1900
Fifty head of stock,
Five hundred acres of land,
Boys in college,
Boys owning farms,
Daughters teaching,
Daughters keeping neat homes
of their own.

NOTE.--The above is the history of one colored man--it is the history of one thousand today.

Don't Fail to Get a Copy of the
Book and Read for Yourself

A FEW INTERESTING QUESTIONS. CAN YOU ANSWER THEM?

Do you know the population of the Negroes in America for each decade since the revolution?
How did President Lincoln treat the slave dealer?
Do you know anything of the slave laws in the colonies?
Have you read the history or the anti-slavery agitation?
Do you know when the first convention of anti-slavery women was held?
Do you know what is meant by the "Underground Railroad?" Who carried it on?
Do you know how many Negroes there were in the civil war?
How many schools are there to-day for the Negroes?
How many teachers? How many scholars?
What is the estimated value of church property?
What is the estimated value of property held by Negroes?

A FEW INTERESTING QUESTIONS. CAN YOU ANSWER THEM?

What is the population of the Negroes in each of the States of the Union.
Are Negroes living principally in the city or in the country?
How many Negroes in all cities containing fifty thousand or more?
What counties in the South have more colored people than white?
How many Negro officers in the Spanish-American war?

1001 other questions answered that you have no idea of. See it for yourself.

Agents Make \$25.00 per Week

We Have Never Advertised a Book That Paid Us So Well